The METHODIST CHURCH
AND
MISSIONS
IN CANADA AND NEWFOUNDLAND

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REV. ALBERT CARMAN, D.D.,
General Superintendent of the Methodist Church.

The Methodist Church and Missions
in
Canada and Newfoundland

A brief account of the Methodist Church
in Canada. What it is and
what it has done.

By
Alexander Sutherland, D.D.
General Secretary of Missions

❀

The Young People's Forward Movement
for Missions

Text Book No. 4

PAPER, 35c.; CLOTH, 50c.

Published by the Department of Missionary Literature
of the Methodist Church, Canada
Order from F. C. STEPHENSON, Methodist Mission
Rooms, TORONTO, Ont.

BX8251
S87
1906
MAIN

PREFACE

In preparing this little volume I have made free use of the materials contained in my book, entitled, " Methodism in Canada: Its Work and Its Story," which comprised the Fernley Lecture* for 1903. That large volume of 350 pages I have compressed into very much smaller space, omitting many details, and throwing the whole into such form as may best suit the requirements of Epworth Leagues, Mission Study Classes and Sunday Schools. Those who desire fuller information are referred to the volume above mentioned.

The plan I have adopted is to give, first of all, a brief statement of what the Methodist Church in Canada is at the present time, and then so much of its story as will show how it came to be what it is. What I have to relate is the process of a divine evolution whereby God made them to be a people that were not a people, and raised up the weak things of the world to confound the mighty. To change the figure, I have to tell something of the story of how a grain of mustard seed was planted in unpromising soil, but how in the space of one hundred years it grew into so stately a tree that to-day one million of people, or nearly 17 per cent. of the whole population of the Canadian Dominion, gather under its shadow and are called by its name.

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* A lectureship instituted in connection with the British Wesleyan Conference by the late John Fernley, of Leeds.

Taken as a whole, it is a story of heroic endeavor inspired by a lofty purpose, with many a romantic incident and a pathos peculiarly its own. It is the story of an intense and aggressive evangelism, seeking the lost sheep in the wilderness and bringing wandering prodigals home to God; the story of Christ's redeeming love constraining men and women to lives of self-sacrificing devotion unsurpassed in the history of the Church; of marvellous triumphs of divine grace in the transformation of notorious sinners into rejoicing saints, and of happy and useful lives ending on triumphant deathbeds; the story of intellectual emancipation, wrought by the Gospel, finding its legitimate outlet in the establishment of schools, the founding of colleges, the dissemination of literature, the fostering of intellectual pursuits. Last, but not least, it is the story of a God-inspired movement for the unification of Methodism, prophetic, it may be, of a coming day when throughout Christendom there shall be "one flock, one Shepherd."

The preparation of this little work has been a labor of love, and it is commended to the young people of Canadian Methodism with the confident hope that it will receive careful study at their hands. There is reason to believe that our people, as a whole, are but sparingly acquainted with the history and achievements of their own denomination, and take but a languid interest in its undertakings. This ought not so to be, and it rests with our young people to remove the reproach and promote the widest possible acquaintance with a history that is full of inspiration.

A. SUTHERLAND.

TORONTO, January 1st, 1906.

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THE METHODIST CHURCH AND MISSIONS *

I.

THE METHODIST CHURCH AND ITS MISSIONARY POLICY.

The Methodist Church.

What is a Church? It is a body of Christian believers united by a common name, a common faith, a common history. It accepts the Holy Scriptures as the only authoritative rule of faith, and steadily aims to conform its teaching and practice to the doctrine of Christ. Its symbols of doctrine should embrace the fundamental truths held by the Church universal. Its forms of worship should be in harmony with New Testament teaching and the practice of the primitive Church. It should have a valid ministry, called of God and ordained, by whom the ordinances of the Church of Christ are duly administered. All these distinctive marks we claim for the Methodist Church in Canada, and should anyone demand other evidence of the validity of the claim, let him find it in the mighty works wrought by the Holy Spirit through its instrumentality for more than a hundred years.

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* The Analytical Index, pp. 262-312, furnishes an outline for the study of each Chapter.

Methodism in Canadian History.

In giving an account of this Church and its work some regard must be paid to the theatre of its operations. Geographically considered, the field to be covered is one of vast extent. The time limits, it is true, are not far apart—only one hundred years—but into that brief period events of no ordinary importance have been compressed ; for the history of Methodism in Canada is, in a very important sense, an integral part of the history of the Dominion, and its annals chronicle a movement which has left an indelible impression upon the people and their institutions. It is the history of a great evangelistic movement that in the sweep of its far-reaching influence has regenerated individuals, purified homes, transformed communities, moulded institutions, fought and won the battle of civil and religious liberty, shaped the educational policy of whole provinces, founded institutions of higher learning, created a clean and wholesome literature, leavened the theology and stimulated the evangelistic zeal of sister churches, and in the brief space of one hundred years gathered around its standard a million of adherents, or nearly one-sixth of the population of the Dominion.

Newfoundland.

In attempting a brief description of the field we will begin at the Atlantic seaboard and follow the course of the sun westward to the great Pacific. Lying off the south-eastern coast of the province of Quebec and the southern extremity of Labrador (from which it is separated by a narrow strait

From the painting by J. W. L. Forster, in Victoria College, Toronto.

JOHN WESLEY.

Born June 17th, 1703; died March 2nd, 1791.

about nine miles in width) lies the island of Newfoundland, the Ancient Colony, with an area of 42,734 square miles.* Rugged, storm-beaten, much of it rocky and sterile, its aspect is not particularly inviting : but there is vast mineral wealth among the hills ; magnificent bays, in any one of which the combined fleets of the world might ride at anchor without fear of overcrowding, indent its shore-line ; while off the coast and out on the banks are teeming fisheries, prolific enough to supply the markets of the world. Outside of the city of St. John's the settlements, for the most part, are not much more than fishing villages around the rugged coast ; but in most of them the Gospel is preached with true Methodist fervor, and a joyous experience is voiced in grand old Wesleyan hymns. Within the bounds of the Conference there are 5 districts, 68 circuits and stations, 48 ordained ministers, 31 probationers for the ministry, 12,292 communicants, and 15,559 scholars in the Sunday Schools.

Cape Breton and Nova Scotia.

Turning now to the Dominion of Canada (for although Newfoundland, Methodistically, is included in its boundaries, politically it is separate) we have to do with an immensely vaster territory, though some of the provinces composing it are but small. South-westward from Newfoundland we touch the coast of Cape Breton, an island which forms part of the Province of Nova Scotia. From north-east to south-west the province has a length of 350 miles, with an average breadth of 90 miles or thereabout; but Nova Scotia being almost an island, connected with the mainland by a very narrow isthmus, and Cape Breton being an island in reality, the coastline is of enormous extent. The whole province comprises an area of 21,428 square miles, nearly equal to the combined area of the States of New Hampshire, Rhode Island and Vermont. The population is nearly 460,000, and for the most part they are a law-abiding and God-fearing people. Methodistically, an Annual Conference has jurisdiction throughout the province. This Conference comprises 10 districts, 110 circuits and stations, 122 ordained ministers, 12 probationers for the ministry, 16,028 communicants, and 15,800 scholars in the Sunday Schools. Communicants and adherents combined number 57,500, or about 12½ per cent. of the entire population.

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* In preparing this chapter for the Fernley Lecture, the statistics were taken from what was supposed to be a reliable authority, but they were found to be very inaccurate. In the present volume Government statistics are used respecting Canada, and Chase's Geography for foreign countries. The figures may now be regarded as reliable.—A. S.

New Brunswick and Prince Edward Island.

To the north-west of Nova Scotia, across the Bay of Fundy, lies the province of New Brunswick. It has an area of 27,935 square miles—nearly as large as Bavaria, and about 1,600 square miles less than Scotland. Its population exceeds 331,120, and in their characteristics the people are not unlike those of Nova Scotia. The Annual Conference embraces 8 districts, 92 circuits and stations, 103 ordained ministers, 7 probationers for the ministry, 13,875 communicants, 13,608 scholars in the Sunday Schools. Communicants and adherents together number 35,973, or 10½ per cent. of the population, including Prince Edward Island, which is separated from New Brunswick and Nova Scotia by Northumberland Strait, and is included in the territory of the New Brunswick Conference. The island has an area of only 2,184 square miles, slightly larger than the State of Delaware, and a population of a little over 103,259, but maintains its own provincial autonomy.

The Boundaries of the Province of Quebec.

North of New Brunswick, we touch the easterly part of that narrow strip of the Province of Quebec which lies south of the St. Lawrence River. At a point approximately east from the city of Quebec the strip begins to widen, following the northwestern boundary of the State of Maine and the northern boundaries of the States of New Hampshire, Vermont and New York, till it strikes the St. Lawrence River at an acute angle at the upper end of Lake St. Francis. On the north shore of the lake the province line between Quebec and Ontario starts near the village of St. Louis de Gonzague, following an irregular course until it reaches the Ottawa River, near Carillon. From this point the boundary between the two provinces follows the course of the Ottawa to a point at the north end of Lake Temiscaming; thence it runs due north to a point on James Bay. To the north the boundary of Quebec is the East Main River, which flows westward into James Bay, and the Hamilton, or Grand, River, flowing eastward into the Atlantic Ocean ; while to the east the boundary is a narrow strip of the coast of Labrador, which is under the jurisdiction of Newfoundland.

Area, Resources and People of Quebec.

Having entered this immense province, we have now to deal with the territory of an empire—for Quebec has an area of 351,873 square miles, which is much larger than the German and Austrian empires put together, more than seven times the size of the State of New York, and more than equals the combined areas of the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Wisconsin. Within this province lies the head of navigation for ocean ships coming in from the Atlantic, and through the gateways of its cities will pour, through the coming years, the fabulous wealth of the great North-West. Within this province there is a population of 1,648,898, and there is room for millions more. Its land fit for agriculture is not all occupied, its forests are by no means exhausted, its minerals scarcely touched. But of the 1,648,898 people mentioned above, 1,322,000 are of French descent, speak the French language, are imbued with French traditions, and the bulk of them are devoted adherents of the most pronounced, aggressive, and thoroughly organized type of Roman Catholicism to be found in the world.

French Population.

Methodism in Quebec

In this province the work of Methodism is confined almost entirely to the English-speaking portions, and to towns, cities and rural sections where the population is mixed. Among the other race the work is represented by a few scattered and somewhat feeble missions, where a handful of French Protestants bravely strive to hold their own against the overshadowing power of Rome. The Annual Conference, called Montreal, embraces the English-speaking portion of the province already referred to, beginning at Gaspé, on the Atlantic seaboard, and extending in the other direction some distance west of the city of Kingston, far beyond the Ontario province line. The Conference embraces 11 districts, 217 circuits and stations, 241 ordained ministers, 29 probationers for the ministry, 36,993 communicants, 30,928 scholars in the Sunday Schools. Communicants and adherents within the Province of Quebec number 42,014.

Montreal Conference.

Ontario.

At the eastern angle formed by the junction of the St. Lawrence and the Ottawa there are two counties which belong to the Province of Quebec. All west of this to the Detroit River, and thence along the shores of Lakes Huron and Superior to Fort William, and extending northward approximately to the 47th parallel, is included in what is now called Old Ontario; but within a few years a vast territory to the north and west, popularly called New Ontario, has been added. Its northern boundary is the shore of James Bay as far as the Albany

River, thence ascending the course of that stream westward till the eastern boundary of Manitoba is reached at the Lake of the Woods. The area of the whole Province of Ontario is 260,862 square miles, a territory larger than France, 30,000 square miles larger than Spain and Portugal combined, and 18,000 square miles larger than Great Britain and Ireland. From the Quebec boundary to the Detroit River the distance, as the crow flies, is approximately 500 miles; from the shore of Lake Erie to the Albany River the distance is about 750 miles; while the distance from Ottawa to the Manitoba province line is approximately 1,000 miles. The resources of this vast region in agriculture, timber, and especially minerals, are practically boundless, and manufactures are developing at a rate undreamed of a generation ago. The population at the last census numbered 2,182,947. As already intimated, the Montreal Conference extends a considerable distance into Ontario; but west of that, and still within the province, there are four other Annual Conferences, named respectively Bay of Quinte, Toronto, Hamilton and London. Taken together, these Conferences embrace 53 districts, 743 circuits and stations, 978 ordained ministers, 84 probationers for the ministry, 188,406 communicants, 159,806 scholars in Sunday Schools. Communicants and adherents taken together number 666,388.

The Conferences in Ontario.

The Province of Manitoba constitutes the

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General Secretary of the Missionary Society.

Manitoba and Its First Missionaries.

first political division of the almost illimitable prairie region of the West. Little more than a generation has passed since this vast country came under the control of the Canadian Government, and it was almost at the end of the sixties when the first missionaries of the Methodist Church were sent to the English-speaking settlers who were beginning to enter the country. Previous to this the Methodist Church had a few missionaries among the Indians of the farther north; but the Scotch settlers on the Red River of the North were cared for by Presbyterian clergymen, while the mixed bloods, scattered over an enormous territory, were dependent for the most part upon the ministrations of the Roman Catholic and Anglican Churches.

Winnipeg in 1868 and in 1905.

In 1868 the Methodist Church sent out the Rev. George Young, D.D., to plant the standard at Fort Garry, on the Red River. At first he preached to a handful of people in his own dwelling; but he laid foundations broad and deep, and where in 1868 there was only the naked prairie surrounding the walls of the Hudson's Bay Company's fort, there now stands a handsome city of 80,000 inhabitants, with all the appliances of modern civilization, while Methodism is represented in the same city by more than half a dozen churches with flourishing congregations, and a large and handsome college building filled with students.

The Great West.

The Province of Manitoba is one of the smaller divisions of the North-West, having an area of only 73,732 square miles; but even this is no petty state, as it includes a territory 15,500 square miles larger than England and Wales. This, however, is only the gateway to the greater West. Beyond Manitoba, to the west, are the new Provinces of Saskatchewan and Alberta, while to the east, north and north-west are the vast territories of Ungava, Keewatin, Mackenzie and Yukon. In Keewatin Methodism is represented by a few Indian missions; in Mackenzie and Ungava it has no work at all; in the Yukon there is but one minister of the denomination; but there is a vast network of agencies covering the Provinces of Manitoba, Saskatchewan and Alberta. Taken together, the area of the three provinces is 570,789 square miles, which is equal in extent to France, Norway, Sweden, England and Wales combined, and almost every square mile is rich agricultural soil. The outlying territories of Ungava, Keewatin, Mackenzie and Yukon, represent an area of 1,185,959 square miles. If now we add together Manitoba, Saskatchewan and Alberta, and the territories above named, we have a total of 2,258,771 square miles, which is larger than the whole of Russia in Europe, excluding Poland.

The North-West Conferences.

In the North-West there are three Conferences, comprising 27 districts, 359 circuits and stations, 286 ordained ministers, 65 probationers for the ministry, 28,315 communicants, 27,002 scholars in the Sunday Schools. Communicants and adherents together, 76,572.

British Columbia. We have now reached British Columbia, the most westerly province of the Canadian Dominion. Large in area, it comprises 372,630 square miles, or over 12,344 square miles more than the combined States of California, Nevada and Oregon. The mountainous character of the whole country does not permit of agriculture on a large scale ; but land in the valleys is very fertile, timber resources are immense, the fisheries, especially of salmon, are prolific almost beyond belief, while the supply of minerals—coal, iron, copper, silver, gold, etc.—are practically inexhaustible. The Methodist Church in the province comprises 1 Annual Conference, 7 districts, 105 circuits and stations, 73 ordained ministers, 16 probationers for the ministry, 6,878 communicants, 9,184 scholars in the Sunday Schools. Communicants and adherents together, 25,047.

Japan Mission. Outside of the territory occupied in the Dominion of Canada, Newfoundland and Bermuda, the Methodist Church has two foreign missions—one in Japan, the other in West China. The former was begun in 1873 by the Rev. George Cochran, D.D., and the Rev. Davidson Macdonald, M.D. There is now an Annual Conference embracing 5 districts, with 28 circuits and stations, 10 foreign missionaries, 25 ordained native pastors, 18 unordained preachers (evangelists), 2,965 communicants, 3,222 scholars in the Sunday Schools. The West China Mission in the Province of Sz-Chuan was begun in

West China Mission.

1891 by the Rev. V. C. Hart, D.D., O. L. Kilborn, M.A., M.D., and Rev. George E. Hartwell, B.A., B.D., and Rev. David Stevenson, M.D. On two separate occasions the mission has been broken up by the Boxer insurrection, and the missionaries were compelled to leave the province for a time. This greatly retarded the work; but a brighter day has dawned, and the missionaries are again on the ground, laboring with good prospects of success.

Canada's Great Future and Its Problems.

Turning back over ground already traversed and summing up results, we find in the Dominion of Canada territory organized and under government amounting to 2,328,431 square miles, and there is unorganized* territory to the north amounting approximately to 1,417,143 square miles more, or say 3,745,574 square miles in all, which is almost equal to the whole continent of Europe. Of this enormous region a large portion is still unoccupied save by the wandering Indian and the adventurous fur-trader. According to the census of 1901, the population of the Dominion was less than 6,000,000; but with a soil capable of sustaining countless millions more, and undeveloped resources of other kinds enough to enrich the whole world, the filling up of all the country fit for settlement with a prosperous population is only a matter of time, and it is this tide of incoming population that will constitute the great problem of all the Churches for years and years to come.

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* By "unorganized" is meant territory not under provincial government.

Methodist Church Government Previous to 1832.

In the early days Methodism in Canada, so far as its government was concerned, took on the Methodist Episcopal form. This was perfectly natural, for its preachers were commissioned by the American Bishops, and until 1832 were under their jurisdiction. But when, in the year just named, a union was formed between the Canadian Conference and the English Wesleyan Conference, Episcopacy was superseded by an annual Presidency, and the government of the Church was modelled after the Wesleyan type. When a union was formed between the Wesleyan Methodist Church in Canada, the Methodist New Connexion, and the Conference of Eastern British America in 1874, some modifications were introduced, and the united body took the name of the Methodist Church of Canada. Nine years later another union was formed, embracing the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada, and the legal designation adopted was The Methodist Church. At the time of this union the constitution which still exists was adopted, and some of its features may be briefly described.

The Church Union of 1874.

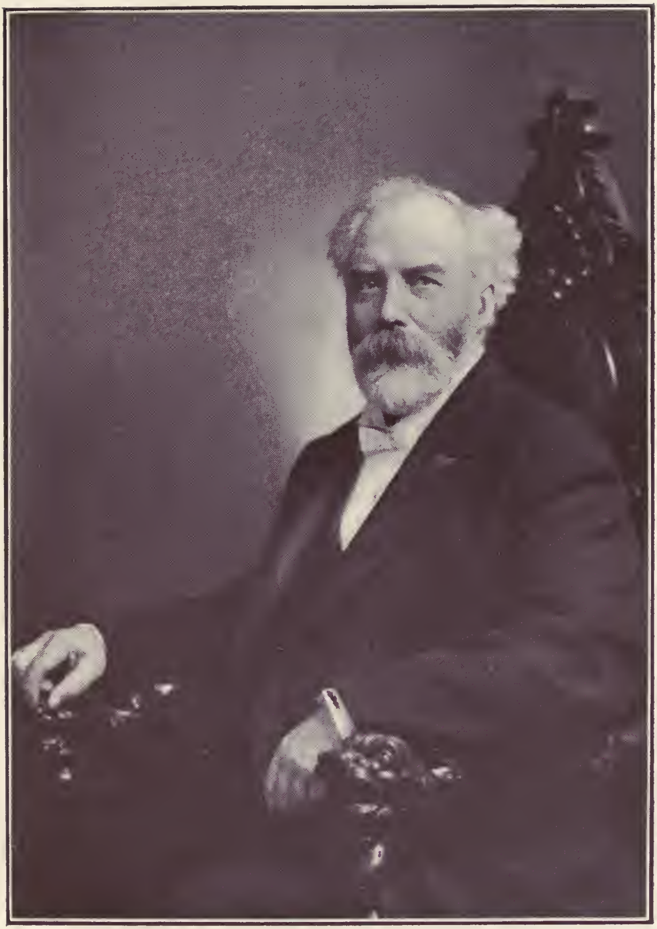
Canadian Methodism United in 1883.

Polity of the Methodist Church.

In some respects the polity of the Canadian Church holds a middle position between British Wesleyan Methodism and the Episcopal Methodism of the United States. It maintains the ministerial equality of the

The Organization of General and Annual Conferences.

one, and, in a modified form, the general superintendency of the other. There is one Quadrennial General Conference, composed of ministers and laymen in equal numbers, to which is committed authority to make rules and regulations for the whole Church under certain restrictions. The ministerial members are elected by the ministers in the Annual Conferences, and the laymen by the lay members of the same bodies. The General Conference has authority to elect one or more general superintendents, who hold office for eight years and are eligible for re-election. It also decides the number and boundaries of the Annual Conferences, but does not interfere in their internal administration. At the present time there is one Annual Conference in Newfoundland, eleven in the Dominion of Canada, and one in Japan. The Annual Conferences are composed of ministers and laymen in equal numbers, the former holding their position *ex officio,* the latter elected by the laymen in the annual district meetings. Each Annual Conference elects its own president and secretary. If a general superintendent is present at the beginning of a session, he opens the proceedings, presides during the first day, and afterwards alternately with the president-elect. He also conducts the ordination service, when present, and in his absence the president officiates. All questions pertaining to ministerial standing and conduct are decided by the ministerial members of the Annual Conference, and the preachers are



REV. JAMES HENDERSON, D.D.,
Associate Secretary of the Missionary Society.

stationed by a committee composed of the chairmen of districts and one ministerial representative elected by each district meeting, the president of Conference being chairman. During the intervals between sessions of the General Conference, connexional interests—such as missions, education, publishing, etc. —are controlled by boards or committees, and in these the principle of equality in numbers as between ministers and laymen prevails. Other church courts, such as quarterly official meetings, leaders' meetings, etc., are patterned after the British Wesleyan type. There is one court in the Canadian Church which, as far as I am aware, is unique in Methodism. This is known as the Court of Appeal, and is constituted for the purpose of hearing and deciding appeals from the decisions of lower courts, or officers of the same, on questions of law. This includes appeals from decisions of presidents or presiding officers of Annual Conferences on questions of law ; from the decision of Annual Conferences when they have exceeded their jurisdiction ; from decisions of general superintendents on questions of law in the committees and boards over which they preside ; and from decisions of committees and boards of the General Conference when they have exceeded their jurisdiction.

The Missionary Society Organized 1824.

Among the various departments of work in the Methodist Church that of missions holds foremost place. As far back as 1824, while the Church was yet in its infancy, a Missionary Society was organized. Its income the first year was only about $140, and the field of operation was correspondingly limited. At that time a foreign mission was undreamed of, but it was thought that something might be done for the scattered bands of Indians in the central and western parts of Upper Canada (now Ontario), whose condition was most deplorable, and ultimately to afford a little aid to those who were carrying the Gospel to the remoter settlements. From the time the society was organized until now no division has been made as between the home and foreign work. One fund covers both, and is controlled and administered by one board.

The Organization of Board of Missions and Its Work.

This board is composed of the general superintendent, the officers of the Missionary Society, and 34 other members, ministers and laymen in equal numbers, 12 of whom are elected by the General Conference for a four years' term. The others are elected by the Annual Conferences, also for a four years' term. The board meets annually, reviews the whole mission work of the Church at home and abroad, and apportions the funds at its disposal according to the needs of the various fields. In the intervals of the sessions of the board the business of the society is administered by an executive committee composed of the general superintendent, the officers of the society, and 18 other members, ministers and laymen in equal numbers, appointed by the board.

The Woman's Missionary Society of the Methodist Church was organized in the

The Woman's Missionary Society, Organized 1881.

autumn of 1881. The income for the first year was $2,916 ; but the annual receipts increased steadily, until in 1905 they reached $85,421. This society has its own board and manages its own affairs, but works in harmony and loyal co-operation with the board of the General Missionary Society. It has more than 40 agents in its employ—all women—and these include evangelists, teachers, physicians, trained nurses, Bible-women, etc. The property held by the Woman's Society exceeds in value $56,000. Besides its direct work in the mission field, the society has rendered invaluable service in the home churches in fostering the missionary spirit, spreading information, cultivating systematic giving, and furnishing an outlet for the zeal of consecrated women, who on many different fields are proving their fitness for every form of Christian service.

The Young People's Forward Movement, Organized 1895.

Another phase of missionary effort, and one of growing importance, is what is known as the Young People's Forward Movement for Missions. It is carried on through the agency of the Epworth Leagues, under the direction of the General Board of Missions. The motto of the movement is "Pray, Study, Give," and from this may be inferred the character and spirit of its work. By its campaign methods, diligence in circulating missionary literature, careful study of missionary problems, and plan of systematic giving, this organization has done much to develop the missionary spirit in the churches. Although but ten years have passed since the movement began, the annual income has reached about $38,000, and 46 missionaries in the Indian, French and foreign fields are supported, in whole or in part, from this source.

The Educational Work.

In the councils and work of the Church an important place is assigned to educational interests. The Methodist Church does not concern itself with primary education (except in the Indian and foreign work) as that is amply provided for by a State system of common schools ; but at an early period it led the way in higher education, having established in Upper Canada the first college with university powers. Since that time Canadian Methodism has established and maintained 13 additional educational institutions, 1 of which ranks as a university, 11 as colleges, and 1 as an academy. All this is exclusive of the educational work carried on by the Missionary Society, which includes 19 day schools, 2 boarding schools, and 4 industrial institutes among the Indians, under the joint supervision of the Methodist Church and the Indian Department of the Canadian Government, a French institute in the city of Montreal, and sundry schools in the foreign field. The total value of all college and school property owned by the denomination in 1905 was over $2,171,164 ; and this does not include the school property of the Woman's Missionary Society, which aggregates $56,000 more.

The Publishing Interests.

The publishing interests of Canadian Methodism have grown steadily from the beginning, and have now attained large pro-portions. The quadrennial report for 1902 shows total assets amounting to over $640,000, a working capital of $423,000, and net profits for the quadrennium amounting to $85,000. A portion of the profits—about $13,000 annually—is donated to the Superannuated Ministers' Fund, and the remainder goes to increase working capital. The various publications—weekly, monthly, etc.—aggregate nearly 350,000 for a single issue.

STATISTICS OF THE METHODIST CHURCH IN CANADA, JUNE, 1905.*

(Prepared by General Conference Statistician.)

A brief *résumé* of the preceding facts, so far as they can be tabulated, may be useful for purposes of reference :

General Conference	1
Annual Conferences	13
Ministers, including probationers	2,122
Local preachers	2,300
Exhorters	1,104
Class-leaders	5,807
Church members, including those on trial	305,814
" and adherents, as per census.	935,000*
Number of churches	3,600
Seating capacity	900,000
Value of churches and furnishings	$12,453,629
Number of parsonages	1,339
Value of parsonages	$2,427,219

*For other items of interest pertaining to the statistics of each past quadrennium, and the general statistics of world-wide Methodism from 1790 to 1903, we refer the reader to the Cyclopedia of Methodism in Canada, by the Rev. Dr. Cornish.

Universities, colleges, and other schools, including those maintained by the Missionary Society and the Women's Missionary Society	27
Value of college and school property	$2,171,164
Sunday Schools	3,439
Officers and teachers	33,716
Scholars	321,492
Epworth Leagues and other young people's societies	1,776
Active members	45,531
Associate members	24,807
Number of missions	536
Number of missionaries and assistants	545
Members on mission stations	41,631

CONTRIBUTIONS.

For missions as per returns 1905	$385,741
" connexional funds	290,728
" circuit purposes	1,734,918
" ministerial support	1,029,191
Grand total contributed for all purposes	3,440,578

Such, in brief, is the standing and strength of the Methodist Church in Canada at the present time.* With no cause for boasting, but much for gratitude, she faces the responsibilities of the coming century, strong in faith and in the confident expectation that at the end of another hundred years she will be able to say with undiminished emphasis, "The best of all is, God is with us." Meanwhile let us recall some historical epochs that may serve as milestones to mark the route and the distance travelled.

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* For general statistics of world-wide Methodism from 1790 to 1903 we refer the reader to the "Cyclopedia of Methodism in Canada," by the Rev. Dr. Cornish.

REV. WILLIAM BRIGGS, D.D.,
Book Steward of Western Section.

REV. JOHN POTTS, D.D.,
Secretary of Education.

REV. A. C. CREWS, D.D.,
General Secretary of Sunday Schools and Epworth Leagues, Editor of the *Epworth Era*.

REV. W. H. WITHROW, M.A., D.D.,
Editor of the *Methodist Magazine* and the Sunday School Periodicals.

II.

PIONEER DAYS.

I. IN THE CANADAS.

Introduction of Methodism Into British North America.

To fix the exact date when Methodism had its beginning in any locality is almost as difficult as to fix the moment when a seed begins to germinate, or the new life begins to dawn in the soul. Speaking broadly, however, Methodism may be said to have begun in Newfoundland with the advent of Lawrence Coughlan in 1765 ; in Nova Scotia with the coming of the Yorkshire emigrants in 1772 ; in Lower Canada with the preaching of Tuffey, a commissary of the 44th Regiment, in 1780 ; and in Upper Canada with the coming of the Hecks and others to the banks of the St. Lawrence in 1778 (some accounts say 1774). Years elapsed before regularly appointed preachers took up the work ; but it is more than likely that in some cases, especially in Nova Scotia and Upper Canada, neighborhood exhortations and prayer meetings prepared the way for the coming of the itinerants.

Canada and Its Early Settlers.

Previous to 1791 what is now known as Quebec and Ontario formed but one province. In 1784 the population was about

120,000, an increase of 20,000 in ten years. Of the whole, about 10,000 were west of the Ottawa River, scattered in small settlements along the St. Lawrence and the Niagara frontier. Taking the various colonies together—Newfoundland, Nova Scotia, Upper and Lower Canada—the population, though sparse, was somewhat heterogeneous in its character : hardy fishermen from the coasts of Ireland, Cornwall and Devon ; crofters from Scottish isles ; farm laborers from English dales ; small farmers from half the counties of Great Britain ; toilers from the cities, and many who knew not the meaning of toil, but were compelled by declining fortunes to seek for new chances in a new world. But among these were to be found immigrants of a different type : scholars from famous universities ; retired officers from the army and navy ; soldiers from disbanded regiments ; sturdy yeomen and hard-handed mechanics ; men of brawn and brain, and women of culture and refinement and clean moral fibre. All these braved the dangers of wind and wave and the perils of an unknown wilderness, resolute in their purpose to find a home where they need call no man master, and where they might bequeath to their children a heritage of freedom and hope, of intelligence and comfort, beyond what would have been possible in the land from which they came.

In the Days of "Saddle-bag" Preachers.

One cannot fail to recognize the guiding hand of God in timing the advent of the Methodist itinerants to the condition and needs of the people. Not only were the latter few in number, but they were scattered over a vast territory in lonely cabins and isolated settlements, often connected by no better highway than a cattle track or a blazed trail through miles of lonely forest. Of mail communication there was little, and it required almost the proceeds of a day's labor to pay the postage on a letter from a distant place. As yet the schoolmaster was not abroad, and "the sound of the church-going bell" was never heard in the forest solitudes. A people so circumstanced were sure to retrograde unless reached by some counteracting influence. They were in danger of relapsing into semi-barbarism and becoming utterly godless. And such would have been the fate of many but for the advent of the Methodist itinerant. To him it was given to reach the scattered and lonely settlers, as no other agency could have reached them. For the most part the men of the old "saddle-bag brigade" could boast of but little culture. They were not learned in the wisdom of the schools, but what they knew they knew thoroughly, and their knowledge embraced the essentials. Their theology was not broad, but it was deep and high—deep as the ruin into which man had fallen, high as the heaven to which he might ascend ; and every truth they taught was a direct spiritual force for the conversion of men and their upbuilding in holiness of life.

To laymen belongs the honor of introduc-

Laymen the First Preachers in New World Methodism.

ing for the first time the doctrines and usages of Methodism into many of the colonies of the New World. Embury in New York, Strawbridge in Maryland, Coughlan in Newfoundland, Black in Nova Scotia, Tuffey and Neal in Canada, are all illustrations in point. Coughlan, it is true, was one of Wesley's itinerants, but at the time of his first visit to Newfoundland he was only a lay preacher. Tuffey was a commissary of the 44th Regiment, which was stationed at Quebec in 1780, and was also a Methodist local preacher. That his heart should have been stirred by the religious destitution of the people need excite no surprise. The French, it is true, had their priests and their parish churches, which they faithfully attended, but the Protestant population was poorly cared for. An Episcopal clergyman resided in Quebec and one in Montreal, but other ministers there were none, except, perhaps, a chaplain connected with a regiment. Tuffey, perceiving the state of the soldiery and the Protestant immigrants, began preaching soon after his arrival, but no society seems to have been formed. When peace was proclaimed in 1783, some regiments were disbanded, among others the 44th, and Tuffey returned home; but of the seed he had sown some fell on good ground and ultimately brought forth fruit. Those who had listened to his preaching, and were afterwards scattered through various settlements, were prepared to listen to similar preaching from others in after years, to whom it was given to reap where Tuffey had sowed.

Work Commenced in the Niagara District by Major George Neal, 1786.

The work done by Tuffey at Quebec was duplicated on the Niagara frontier by Major George Neal. He was an Irishman, as were many of the pioneer preachers in the New World, and an officer in a British cavalry regiment that had served during the revolutionary war. In 1786 he came to Canada, crossing the Niagara River at Queenston, and took possession of an officer's grant of land. At that early day religious privileges were almost unknown, the scattered settlers gave scant heed to spiritual things, and Major Neal might easily have settled down into a similar indifference, devoting all his time and attention to his temporal concerns. But he was a good man and zealous for the Gospel, and was no sooner settled in his new possessions than he began to preach to his neighbors. Some received the word with gladness, others with the dislike so characteristic of the unregenerate heart ; but he persevered, and had the satisfaction of knowing that his labors were not altogether in vain.

The First Workers in the Bay of Quinte Settlements, Lyons and M'Carty, 1788.

Two years after Major Neal began preaching on the Niagara frontier, two lay workers appeared among the Bay of Quinte settlements. The first was a young man named Lyons, an exhorter in the Methodist Episcopal Church of the United States, who came to Canada and taught a school in the township of Adolphustown. He saw that the people were as sheep without a shepherd, and his compassion was stirred by their spiritual destitution. He collected the people in different neighborhoods, and on the Lord's day sang and prayed and exhorted; he also visited the people in their homes, and prayed with them when opportunity was given. These efforts were not without effect, and some were turned from sin to God. In the same year (1788) James M'Carty (another Irishman) came to Canada from the United States by way of Kingston. At Ernestown he found a few Methodists, who encouraged him to hold meetings in their houses. M'Carty had been converted under the preaching of Whitefield during his last visit to America, and seemed to have caught something of the spirit of the great evangelist. His speech and manner were attractive, and considerable numbers attended his preaching; but here, as elsewhere, Methodism had to fight its way to victory. There was resolute opposition to M'Carty's preaching, and that not only from "the baser sort"; men of position and influence were the most pronounced in their antagonism.

Strong Opposition, M'Carty Persecuted Unto Death.

Prominent among the opponents were three men—a sheriff, a captain of militia, and an engineer—who resolved to get rid of the obnoxious preacher in some way. One Sunday while M'Carty was preaching in the house of Robert Perry, four armed men came up, and rushed into the house to seize the preacher and carry him to Kingston jail; but the congregation would not allow this, and as Perry agreed to give bail for

M'Carty's appearance the men went away. The next day Perry conveyed the preacher to the sheriff at Kingston, but he refused to have anything to do with him. Under some false plea, however, M'Carty was arrested and imprisoned, but was soon liberated again under bail, and returned home. When the bail expired M'Carty returned to Kingston. In the meantime, it would seem, his enemies had matured their plans. Instead of being tried before a proper tribunal, he was seized by a band of ruffians, thrown into a boat in charge of four Frenchmen, who conveyed their prisoner through the Lake of the Thousand Islands to the vicinity of the first rapid. At that part of the river are many islands, at that time densely wooded and uninhabited. On one of these M'Carty was left by his captors, and was never seen again.

Another Version of the M'Carty Persecution.

It is but right to say that there is another version to the latter part of this tragic story. It is conceded that the four Frenchmen took M'Carty down the St. Lawrence, and endeavored to leave him on a desolate island ; but owing to his resistance they were induced to leave him on the main shore, whence he made his way to his family and friends. It is also affirmed that he had secured the goodwill of Sir John Johnson, who furnished him with the money to prosecute those who had persecuted him, and a lawyer of Montreal assured him of a successful suit. But while on his way to Montreal, or returning (it is uncertain which), he suddenly disappeared, and was seen no more. The last place where he was seen was near the Long Sault, and the cause of his disappearance is shrouded in mystery. I incline to the belief that this latter account is the correct one.

Paul and Barbara Heck come to Canada, 1774.

Some time during the seventies several of the Palatine families who had been identified with the first Methodist society in New York came to Canada, and ultimately settled in the township of Augusta, west of where the town of Prescott now stands. They had removed from New York City to Camden, N.Y., in 1770; but their strong loyalist proclivities led them to seek a home in Canada, where they arrived in 1774, and located near Montreal. In 1778 they came to Upper Canada, as above stated. Among these Palatine immigrants were Paul Heck, his wife Barbara (whose earnest remonstrances fired the flagging zeal of Philip Embury, and led to the foundation of the first Methodist society in America), and their three sons; John Lawrence, who had married the widow of Philip Embury; David Embury, brother of Philip; and others. These formed a class among themselves, of which a son of Philip Embury became the leader. Paul Heck died in 1792, and Barbara Heck in 1804, and they lie side by side in the burying-ground of the "Old Blue Church" in the front of Augusta Township.

The religious condition of the whole country at this time was simply deplorable. There were but three or four Presbyterian

PAUL HECK.
(1730-1792).

BARBARA HECK.
(1734-1804).

THE OLD "BLUE CHURCHYARD."
Between Prescott and Maitland on the St. Lawrence. The burying place of Paul and Barbara Heck.

Religious Condition of Canada During the Last Years of the Eighteenth Century.

ministers in the whole of Canada, and possibly about as many ministers of the Anglican Church; and if contemporary testimony is to be trusted, the example and influence of some of the clergy did not conduce to vital godliness. It is related that a godly man, who opposed vain and sinful amusements, happened to meet the clergyman of his vicinity, who abruptly accosted him with the words, "You are going to hell." "And how do you know that?" mildly inquired the other. "Ah, I'm sure of it," was the reply, "for you run out against dancing, card-playing and horse-racing, and you'll go to hell for it." If the adage, "like priest like people" be true, it need not surprise us to hear that Sheriff L., who was concerned in the M'Carty affair, declared that "there should be no religious worship established but that of the Church of England." No wonder that one of the old settlers should have said in after years, "For some years together it appeared as though there was neither law nor religion in all the country."

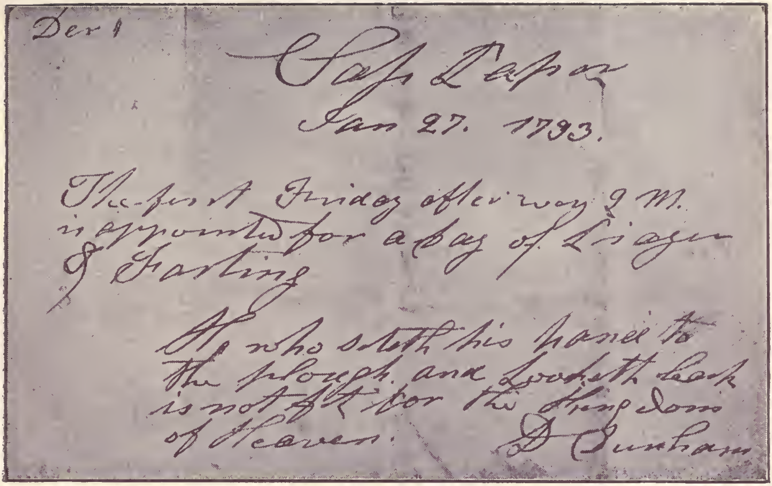
The need of a vital Gospel among a people so circumstanced cannot be gainsaid, and this want it now pleased God to supply through the coming of the Methodist itinerants. The first to enter Upper Canada was William Lossee. Of his younger days nothing definite is known, but in 1789 he was received on trial for the itinerant work, enrolled in Freeborn Garrettson's pioneer band, and sent to Lake Champlain under a superintendent. His work does not appear

William Lossee, a Member of the New York Conference, Visited Canada, 1789.

to have been successful, as next year his name does not appear in connection with any circuit. Possibly the fact that he had been known as a loyalist had something to do with it.

New York Conference Appoints Lossee as First Missionary to Canada, 1790.

At the Conference of 1790 he was allowed to "range at large," and it was then that he decided to visit Canada. Crossing the St. Lawrence, probably at St. Regis, he proceeded up the north bank, preaching on the way at points in Matilda, Augusta and Elizabethtown ; then up to Kingston and on to Adolphustown, where his friends and acquaintances lived. Having preached a few times along the Bay of Quinte, he spoke of returning to the United States ; but the people having again heard a Gospel to which they had long been strangers, were anxious for the continuation of such ministrations. Accordingly a petition was drawn up and numerously signed, praying the New York Conference to appoint a missionary to these new townships. Lossee carried the petition to the Conference, and volunteered for service in Canada. Bishop Asbury concurred, and Lossee was sent with instructions to form a circuit. Delaying until the ice was strong enough on the river to allow a horse to cross, Lossee set out on his journey, following the course of the loyalist emigrants through the wilderness of western New York. For weeks he rode in the cold winter weather "through a country almost without roads and nearly without inhabitants, crossed the frontier at Kingston, and



Der 1

Class Paper

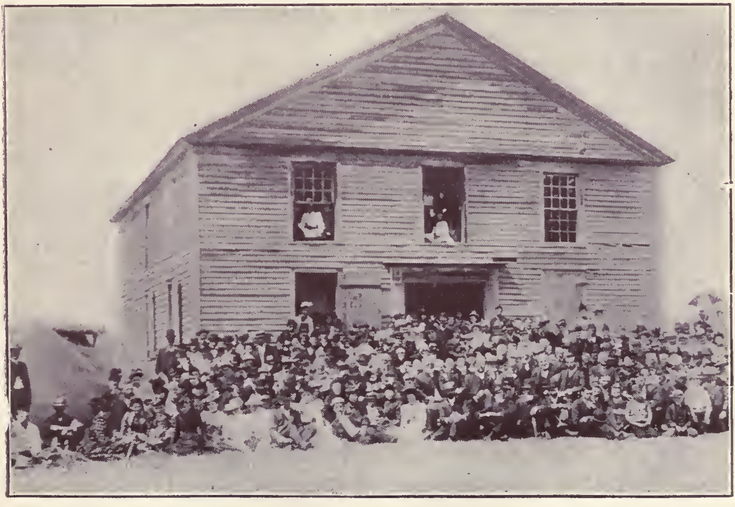
Jan 27. 1793.

The first Friday after may 9 M.
is appointed for a Day of Prayer
& Fasting

He who setteth his hand to
the plough and looketh back
is not fit for the kingdom
of Heaven. D Dunham

REV. DARIUS DUNHAM'S HANDWRITING.

On the first Picton Class Paper, probably the oldest Class Paper now in existence in the Province.



THE OLD HAY BAY CHURCH.

The first Methodist Church built in Upper Canada. Built in 1792 under direction of William Lossee; rebuilt 1834, and used until 1864. This view was tak n June 23rd, 1892, at the Centennial gathering.

appears to have reached Adolphustown safely again in the month of February."

Lossee Forms the First Circuit.

The circuit which he formed extended along the Bay of Quinte to its uppermost settlements, and embraced the settled parts of Ernestown, Fredericksburg, and Adolphustown. Societies were formed in various places, and together with the erection of several churches (chapels they were called in those days) gave the work an aspect of permanence. Crossing the Bay of Quinte, Lossee preached the Gospel in the Townships of Marysburg and Sophiasburg, in what is now Prince Edward County, and laid the foundation upon which future laborers might build.

First Quarterly Meeting, 1792, Membership, 165.

Dunham Appointed to Cataraqui Circuit.

At the meeting of the New York Conference in 1792, Lossee reported 165 as having been received into church fellowship, and pleaded so earnestly for an ordained minister on the circuit that Darius Dunham was appointed, and the name changed from Kingston to Cataraqui. Lossee was appointed to a new circuit, to which was given the Indian name of Oswegotchie. This field was on the north bank of the St. Lawrence, beginning at a point about 50 miles east of Kingston, and extending all the way to Cornwall, a distance of 60 or 70 miles, and embraced the settled portions of the townships of Elizabethtown, Augusta, Edwardsburg, Matilda, Williamsburg, Osnabruck and Cornwall. The two preachers came together from the Conference, and before parting arranged to hold a quarterly conference on the Cataraqui circuit, according to the practice elsewhere. The news soon spread over the entire circuit, and on Sunday, 15th September, 1792, the first quarterly meeting that ever took place in Canada was held in Mr. Parrot's barn in the township of Ernestown. It was to all an occasion of profound interest and deep solemnity. For the first time the converts received the sacramental bread and wine from the hands of their own pastors, and great was their rejoicing. Though they knew it not, that first quarterly meeting was an epoch hour of great significance in the history of Canadian Methodism.

Provinces of Upper and Lower Canada Formed, 1791.

In 1791 an Act of the Imperial Parliament divided Canada into two provinces—Upper and Lower Canada. This division was made partly to prevent dissensions between French and English, and each province was to have its own legislature. In many respects the new arrangement was an advantage; but the Imperial Act contained at least one provision that became a source of strife and contention for many a long day. An allotment of one-seventh of the Crown Lands (afterwards called the Clergy Reserves) was made for the support of the Protestant religion. Provision was also made for a rectory in every township. At this time the population of Upper Canada was about 20,000, scattered along the St. Lawrence from Lake St. Francis to Kingston, thence around the Bay of Quinte, along the Niagara frontier, at Amherstburg on the Detroit River, in the French settlement on the Thames, and

The Clergy Reserves.

in the Iroquois or Six Nations settlement on the Grand River. When Governor Simcoe arrived in 1792, there was no town in the whole province; a small village at Kingston and another at the mouth of the Niagara River were all. At the latter place, called Newark (afterwards Niagara, and now Niagara-on-the-Lake), Simcoe fixed his residence, and here the first parliament of Upper Canada assembled on 17th September, 1792.

The First Parliament of Upper Canada, 1792.

The Second Session of Parliament Passes "The Marriage Act."

The second session of this parliament was convened in May of the following year. Among a number of useful Acts adopted there are two that call for a passing notice; the one because it throws light upon the circumstances of the country in regard to religious ordinances, the other because it shows that the principles of civil liberty were even then taking deep root in the hearts of the people. "Marriages publicly contracted before any magistrate, or commanding officer of a fort, or adjutant, or major of a regiment acting as chaplain, or any other person in any other public office or employment," were declared valid, while for the future a magistrate was authorized to perform marriages if there were less than five ministers in the district, or none living within eighteen miles of the persons to be married. The second Act referred to set out with the unanswerable preamble, "Whereas it is unjust that a people who enjoy freedom by law should encourage the introduction of slaves," and went on to en-

Parliament Provides for the Freedom of Slaves.

act that hereafter no negro should be imported as a slave. To provide for the gradual emancipation of others, it was enacted that all children hereafter born of negro women were to remain in possession of their owners until twenty-five years of age, when they were to be discharged. Thus "ten years before slavery was abolished in Lower Canada, and forty years before the British Parliament abolished it in the West Indies, the farmer legislators of Upper Canada had struck a deathblow to the great oppression."

Heroism of Early Ministers.

When tidings reached Bishop Asbury that settlements were extending in the remoter wilderness of the United States or Canada, he simply appointed a man to the unknown region with instructions to "go and form a circuit." There was no promise of salary, or any provision for it ; but every man so appointed went forth without a moment's hesitation, trusting in Him who feeds the ravens to supply food to eat and raiment to put on, and more they did not ask. True, the raiment was often of the coarsest, and food was sometimes scant, yet these heroic souls were seldom if ever known to murmur, but rejoiced in tribulation if only they might win souls to Christ. The discipline of the period allowed a preacher the munificent salary of $64 a year, and the second General Conference ordained that the preacher's wife should be entitled to a similar amount—provided they could get so much, which they seldom did. Add to this the long, toilsome, and often dangerous journeys, the hardships and exposure, the frequent and protracted separations from home and family, the opposition of the godless, the indifference of many, the impossibility of making any provision for old age, should they be spared so long, and the only wonder is that men could be found willing to devote themselves to such a calling under such conditions.

The Subsequent History of Lossee.

We have seen how Lossee, accompanied by Darius Dunham, returned from Conference of 1792 to work in Canada, the latter taking charge of the Cataraqui circuit, while the former proceeded to organize the work on the Oswegotchie field. Both seem to have labored successfully, and each returned an increase of ninety members at the end of the year. Neither of these men attended the Conference of 1793, and for some unexplained reason no appointments to Canada appear in the minutes. At this time the name of William Lossee disappears from the minutes, and is never restored. The cause has a touch of pathos. When on the Cataraqui circuit Lossee formed the acquaintance of a young lady of admirable character and rare personal attractions, for whom he formed a strong attachment. How far the young lady may have returned his affection we have no means of knowing, but when Lossee left the neighborhood to go to the Oswegotchie circuit he doubtless cherished bright hopes. In the meantime Dunham formed the acquaintance of the same lady, and he also was powerfully attracted. Suffice it to say, his suit proved successful, and the young lady subsequently became his wife. Tidings of what had occurred came to Lossee with a shock that so far overset his mental balance as to render him entirely unfit for his work, and the Bishop quietly dropped him from the list of itinerants. When his mental health was somewhat restored, Lossee returned to the United States, engaged in business in New York, served as a local preacher, and after an interval of years revisited his friends in the Bay of Quinte country. It is probable he never married.

Calvin Wooster and Samuel Coote, 1776.

For a time the work in Canada was almost stationary, but in 1796 two young men were sent into the country, under whom it pleased God greatly to revive His work; and not in Canada only, for the sacred fire spread to various parts of the United States. Hezekiah Calvin Wooster was received on trial in 1793, and Samuel Coote in 1794. These two offered their services for Canada and were accepted, Wooster being stationed on the Oswegotchie and Coote on the Bay of Quinte (formerly Cataraqui) circuit, with Darius Dunham as presiding elder. Their journey to Canada was slow and tedious. Twenty-one nights were spent in the rude cabins of dwellers in the New York wilderness before they reached their destination. But once in Canada they entered upon their work in the spirit of men who had much to do and little time in which to do it, and it was not long before fruit appeared. Calvin

Calwin Wooster's Ministry.

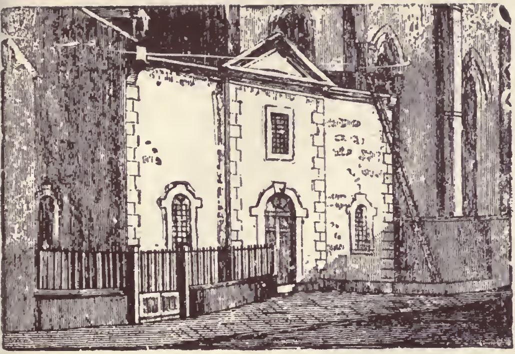
Wooster, as he was commonly called, was a man of mighty faith and prayer. Often at houses where he lodged his voice would be heard in the night season pleading with God for the salvation of men. Wherever he went he preached holiness, and he lived it. Such was the fervency of his spirit and the pungency of his appeals that sinners would escape if possible from the house, or, overwhelmed with conviction, would fall down and cry aloud for mercy. The other preachers caught the flame, and were swept along under its impulse. A ministry so intense and burning as Wooster's could not be expected to continue long. After two years he returned to the United States, a victim of consumption, and died in holy triumph, at his father's residence, on 6th November, 1798.

The Work of Samuel Coote.

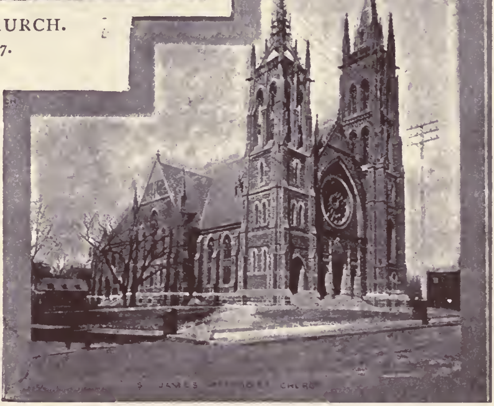
A different type of man in some respects, yet equally devoted, was Samuel Coote. Exceedingly handsome and graceful in person—as was his wife—affable and polite in manner, he attracted considerable attention wherever he went. In natural eloquence he far excelled any who went before him in that part of the country, and long years afterward it was doubted by those who had heard him if his equal was to be found among those who succeeded him. His oratory was smooth and flowing, and graceful, like his person, and being entirely different from anything to which the primitive congregations in Canada had ever listened, it attracted people in large numbers, and held them spellbound while he talked. But far better than admiration and applause, his preaching led men to Christ, and hundreds were converted under his ministry. His methods in pastoral work were sometimes singular. He would ride up to a friend's house, alight from his horse, and take off the saddle-bags. When the door was opened for him he would enter, but before shaking hands or speaking with anyone he would kneel down by a chair, spend a few moments in silent prayer, then arise and greet each member of the family with his accustomed affability and affection.

Darius Dunham's Ministry.

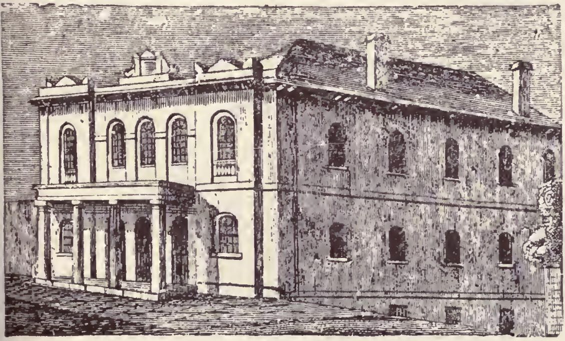
In the closing year of the century Samuel Coote returned to the United States. In the same year Darius Dunham retired from the ranks of the itinerant ministry and "located," fixing his residence in the township of Fredericksburg, near the village of Napanee. During his twelve years in the ministry he had rendered much useful service to the infant church. He cared nothing for public opinion, and feared not the face of man. Utterly fearless in rebuking sin, and denunciatory in his style of preaching, he obtained the soubriquet of "scolding Dunham," which was not altogether undeserved. He was aware of the appellation given him, and would often begin a discourse by saying, "Well, scolding Dunham is come again, and probably some of you would not have come to hear if you had known who was going to preach." Such a style might sometimes arouse, but it was not calculated to attract. In building up the Church he was more con-



THE FIRST CHURCH.
Built in 1807.



ST. JAMES' CHURCH.
One of the twenty-one Methodist Churches of Montreal.



THE SECOND CHURCH.

HISTORICAL METHODIST CHURCHES, MONTREAL.

cerned about quality than numbers. On one occasion, when giving an opportunity to any who might desire to unite with the Church, a young woman who was present seemed very wishful, and said in an audible tone to another young woman who sat beside her, "Won't you join, too?" "Oh," said the other, in an indifferent tone, "I don't care if I do." "Better wait until you do care," was Dunham's grim response; and wait she did. After Dunham located, he continued to serve God and the Church as a minister in that capacity to the close of his life.

The Work of Lorenzo Dow.

The first regular missionary in Lower Canada was the eccentric but devoted Lorenzo Dow. Converted at the age of fifteen, he soon became exercised about preaching the Gospel. Two years later he began to pray in public and sometimes to exhort. But his parents repressed what they considered his premature zeal. No man ever triumphed over so many obstacles. When eighteen years of age he attended some appointments with several circuit preachers, but they all discouraged his attempts. He tried again, but was told he had better go home. Three months were spent on a circuit on Rhode Island, and the Quarterly Board discharged him. At the Conference of 1797 he was proposed, rejected, and sent home. Yet, impelled by a strong sense of duty, he went about preaching from ten to fifteen times a week, and in eight months travelled over 8,000 miles, chiefly where there were no other preachers. At the Conference of 1798 he was again proposed ; such, however, were the accounts of his strange eccentricities, that the Conference, after a debate of three hours, declined to receive him, but left him in the hands of the presiding elder. These repeated rejections filled Lorenzo Dow with unspeakable grief, and he remarks, "I was afraid I should become insane." Still, he received an appointment, and went to work in his accustomed manner, preaching and visiting from house to house. But his eccentricities went with him, and he was called "crazy Dow." In the following year, 1799, he was sent to "Essex," but this simply meant that he was to go and form a circuit where none existed before. Dow fulfilled his commission, and formed a circuit which lay partly in Vermont and partly in the townships of Dunham and Sutton in Lower Canada. That his labors were successful may be inferred from the fact that at the next Conference the circuit was returned as having 274 members. But however devoted he may have been, and blameless in his personal religious character, Lorenzo could never be a good Methodist. That is to say, he never could work by rule and method, but must do good, if at all, in a fashion of his own. He was something like a comet with a very eccentric orbit, coming no one knew whence and going no one could tell whither. The next year, in obedience to one of his strange impulses, he took passage in a ship for Ireland, believing that the Lord had a work for him to do there.

Seat of Government Transferred from Newark to York (Toronto), 1795.

In 1795 the seat of the Provincial Government was transferred from Newark, at the mouth of the Niagara River, to a point on the north shore of Lake Ontario, about forty miles from its western extremity. The land was cleared and surveyed, government buildings, barracks, and a few private houses erected, and the place received the name of York, destined to become, in after years, under the name of Toronto, the second commercial city in the Dominion of Canada. At the second session of the second Parliament an Act was passed the purport of which sounds strangely in these modern days. Hitherto matrimony could be solemnized only by the clergy of the Church of England, though civil marriages solemnized before a magistrate or other official were valid. But now the right was to be extended to ministers of the Church of Scotland, to Lutherans and Calvinists, whatever the latter phrase might mean. Methodist ministers were entirely excluded, and even in the case of others the privilege was hampered with conditions that in these days would be regarded as positively insulting. A Presbyterian minister, for example, must take with him seven respectable members of his congregation to testify his calling. He must produce proofs of his ordination, take the oath of allegiance, and pay five shillings to the clerk for a certificate of authority from the court. But before doing all this the minister must give notice of application at the previous session of the court, and pay one dollar, the

Indications of Religious Liberty.

notice to be read in the open court and posted in the clerk's office. These circumstances are referred to here because of their bearing upon the struggle in after years for religious liberty.

The Work of Major George Neal in the Niagara Peninsula.

Turning now from the region of the St. Lawrence and the Bay of Quinte, where Dunham and Coote had been succeeded by four new men—Joseph Jewell, Sylvanus Keeler, William Anson and James Herron—we proceed to inquire how it fared with those who had crossed the Niagara River and formed settlements in the wilderness of the Niagara peninsula. We have seen how the work of Methodism in that region began under the preaching of Major George Neal, but several years elapsed before a travelling preacher was secured. In 1795 Niagara appears on the list of circuits, with Darius Dunham in charge, and a membership of 65. As no travelling preacher had hitherto visited this region, we may infer that those who had been influenced by Neal's preaching had been enrolled as willing to unite with the Methodist Church on the arrival of a regular itinerant. It appears that Neal entered the travelling ranks in the United States after the close of the war, but soon retired on account of impaired health. His call to the ministry was peculiar. In those days dreams and "visions," so called, were not uncommon, and were treated with great deference. Neal dreamt that a glittering sword was given him, having two edges, and with the name of Wesley emblazoned thereon. He began preaching again soon after his arrival in Canada, and bore down so hard on the prevailing vices of the country that the exasperated rabble pelted him with stones on one occasion until the blood flowed down his face. Souls not a few were converted under his ministry, among others Christian Warner, who became leader of the first class in the Niagara country, and near whose farm the first church was built. "The Rev. George Ferguson, while yet a preaching soldier during the war of 1812, found many of Neal's converts in various places on the frontier, and still more of them when he came to travel the Niagara circuit in 1817." The Rev. Robert Corson, who preached Neal's funeral sermon, described him as follows to the Rev. Dr. Carroll : "Neal was possessed of a good English education. His preaching abilities were above mediocrity, very zealous, and rising sometimes to eloquence. He was tall and erect in person, retaining somewhat of his military bearing to the last. Religious truth from his lips sometimes was expressed in military phrase; he was wont to call the Gospel a genuine Jerusalem blade, two-edged, cutting both ways." Far on in life he became blind, but still quoted the Scriptures with correctness. He lived to the age of ninety-one, and died in peace.

James Coleman and His Work.

Respecting the work in the Niagara country, for the first few years after the advent of the itinerants, the records are very scant. As we have seen, Darius Dunham was appointed to that field in 1795, and was succeeded the following year by James Coleman. In 1798 Michael Coote (brother of Samuel) is associated with Coleman, but in 1799 the latter is again alone on the field. This faithful itinerant calls for at least a passing remark. In his early years James Coleman grew up in ignorance and sin; about the close of the revolutionary war, however, Methodist itinerants reached the neighborhood, and young Coleman "received the word with joy," but having no root in himself, when persecution arose because of the Word he was offended and fell away. After a severe illness he earnestly sought and obtained pardon, united with the Methodist Episcopal Church, and not long after received a license to exhort, and subsequently a license to preach. Being drafted to serve in the war against the Indians, he refused to comply, informing the captain that he would not serve. "If you want to preach," said the captain, "you may go and preach in the army," and sent an officer with two or three men to seize him. When the posse arrived they found Coleman preaching, listened to the end, and then went away, troubling him no more. In 1791 he entered the itinerant ranks, and in 1794 was sent to Canada. On the route, in company with another volunteer and a young Canadian who was returning from the United States, they spent fifteen successive nights in the woods, building fires to scare away wild beasts. Before the journey was ended food supplies gave out, and they were reduced to one cracker each per day. Two years were spent in the Bay of Quinte country and on the St. Lawrence, after which he was sent to the Niagara circuit. Here he seems to have labored for three years, and then returned to the United States, where he served in the itinerant work until 1824, when he became superannuated. He died in 1842.

Methodism in Canada in 1800 and 1801.

In the year 1800 the name of Joseph Sawyer appeared in connection with Niagara circuit. Joseph Jewell was presiding elder of the Canada district. There were six itinerants in all, and the membership of the church amounted to 936. In 1801 Niagara was divided, and the Long Point circuit was formed, with Joseph Sawyer and Seth Crowell as circuit preachers. The number of preachers in Canada was then 10, and the membership had increased to 1,159. About this time a train of providences raised up a laborer in the Canadian field destined to fill a large space in the history of Canadian and American Methodism, and of him we must give some account.

Nathan Bangs, His Early Life in the United States.

Nathan Bangs was born in New England, where he received as good a common school education as the country afforded at that time. Subsequently his father taught him the art of surveying. When he was about thirteen years of age, the family removed to the wilderness part of New York State, and located on the east branch of the Delaware River. To this remote settlement the Methodist itinerants made their way, and under their faithful preaching nearly all of the Bangs family were converted, and united with the Methodist Church. Four of the brothers ultimately became preachers ; but at the time of which we speak, Nathan fought against conviction and levelled his shafts of sarcasm at the humble itinerants. When twenty years of age, impelled by the restless pioneer spirit, he set out for the wilds of Canada, in company with a devoted sister and her husband. Their way lay through dense forests, and the only mode of conveyance for the lady and their few effects was an ox-sled. With such a vehicle progress must have been painfully slow. Passing over the ground where the city of Buffalo now stands, where they found only two or three log huts, they crossed the Niagara at Fort Erie, and followed the course of the river downward to the neighborhood of its mighty cataract.

His Resolve to Live a Better Life in Canada.

Nathan Bangs had journeyed far from home, but was unable to get away from himself or the stings of an accusing conscience. His most serious impressions were deepened by his very surroundings. "The mournful thoughts," he writes, "which passed through my mind while wandering alone in the forests of this strange country I cannot well express. Sometimes I would seat myself in the solitary woods and bewail my condition till my heaving heart found relief in floods of tears. The best satisfaction I could find was in being alone, reading, praying and meditating. On one thing I resolved : being now separated from my former associates, I determined not to entangle myself again in the vain pleasures of the world."

His Struggles After Light.

For months he was passing through a series of mental struggles that racked his tender conscience, but he found not the way of peace. His inveterate prejudice would not allow him to hear the few Methodists with whom he occasionally came in contact ; indeed, he shunned them as dangerous fanatics. A certain clergyman, so called, came into the neighborhood, but being a card-player and a drunkard he had no medicine for a soul distressed. A Calvinistic preacher came, and young Bangs talked much with him, seeking relief in the dogmas of election and final perseverance. A devoted Methodist crossed his path, and the troubled youth must needs assail his views ; the Arminian, however, spoke of personal religion, and "his words," says Bangs, "came like a dagger to my heart, and I could make no reply, but turned from him, begging him to pray for me." But as yet he could not receive the Methodist doctrine. "I supposed," he writes, "that a people about whom so much evil was said must be under a fatal delusion. Thus I went stumbling over the truth and warring against my conscience."

His Conversion.

About this time James Coleman, a Methodist itinerant, reached the neighborhood, and lodged with the family where Bangs made his home. Coleman's abilities were not great, but he was singularly devoted, and the unction that attended his prayers was most unusual. His conversation, preaching and prayers produced a deep impression upon the mind of Nathan Bangs, but he did not open his mind to the sympathetic itinerant, and his distress continued. But a day or two later, while walking in the forest and meditating over what Coleman had said, he was constrained to kneel in prayer, and then resumed his walk, looking for light and comfort. Suddenly, like John Wesley, he "felt his heart strangely warmed." "What is this ?" was his instinctive thought; and the answer seemed to be, "It is the love of God." His new-found peace and joy continued for several days ; but failing to confess Christ before men, doubt and darkness returned. Hearing that two Methodist preachers had arrived, and that a love-feast was to be held at the house of Christian Warner, he went with gladness, resolved to receive the truth from whatever source it might come. The itinerants were Joseph Sawyer and Joseph Jewell, men of power in their day. Sawyer was the preacher ; his theme was the Beatitudes, and as he discoursed on "Blessed are they that mourn," etc., "he unfolded," says Bangs, "all the enigmas of my heart more fully than I could myself." Further conversation with the itinerant was very helpful.

His Early Christian Life.

"I had now," he remarked, "taken a stand from which I could not well recede. I felt much inward peace, and the Holy Scriptures were indescribably precious to me." Having joined the Methodist society, it never occurred to him to do other than conform to the rules. He had formerly dressed in the fashion of the times, with ruffled shirts and long hair tied in a queue ; but now the ruffles were discarded, and the long hair shared the same fate. "When I became acquainted with the general rules," he remarks, "I was struck with their scriptural character, and could not but remark the truth of Wesley's saying, 'All these we know the Spirit of God writes on truly awakened hearts.' Before I knew these rules as in the Methodist discipline, the Holy Spirit had written most of them on my heart." It was not long after this that he entered into the rest of faith. The Holy Spirit revealed to him at once his own utter sinfulness, the righteousness of the divine law, and the method whereby Christ had "fulfilled the law and made it honorable." "At the same time," he tells us, "I felt a gracious power to rely upon His atoning merits by simple faith. Instantly I felt that my sins were cancelled for Christ's sake, and the Spirit of God bore witness with mine that I was adopted into the family of His people." Having received this grace, he must needs turn it to account. "I went from house to house," he says, "declaring what God had done for my soul, exhorting the people to seek His mercy, and praying with those who would permit me. Some mocked, some wept, and some received the word with joy."

His First Christian Work.

His Experience of Sanctification and Power in Prayer.

About this time he became an inmate of the home of Christian Warner, a devoted Christian and useful class-leader, through whose teaching and example, joined to the reading of Wesley's works, he was led to a clear apprehension of the believer's privilege to be sanctified wholly, and became an earnest seeker of this grace also. To one so thoroughly in earnest, hungering and thirsting after righteousness, the result could not be doubtful. Shortly after, when uniting in prayer with a few Christian friends, the grace of supplication was vouchsafed in unusual measure. "My supplications," he writes, "were importunate, so that I knew not how long I continued to pray. When I ceased I sank down into an inexpressible calmness, as lying passive at the feet of God. I felt relieved and comforted, as though I had been cleansed from all filthiness of the flesh and spirit. . . . All my inward distress was gone. I could look up with a childish composure and trust, and behold God as my heavenly Father. . . . . I certainly was filled at that time with the 'perfect love which casteth out fear,' for I had no fear of death or judgment. . . . Such a sense of God's ineffable goodness pervaded my soul that I seemed to sink, confounded by His love, into very nothingness before Him. I felt that I was the least of all saints, but had an evidence bright as the noonday sun that all my sins were taken away, and without fear I could depart and be with Christ at any moment He should see fit to call me."

His Secret of Success Should be Ours To-day.

We have dwelt somewhat fully on the spiritual struggles of Nathan Bangs, not only because the record is intensely interesting in itself, but because it indicates the prominence given in those pioneer days to the doctrine and experience of entire sanctification, and explains the secret of the spiritual power wielded by men like Bangs and Wooster, and their phenomenal success in winning souls. They realized the truth of what Wesley wrote in 1776: "When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. . . . Till you press the believers to expect full salvation now, you must not look for any revival." The words are as true to-day as when first they were uttered, and it is because ministers and people give so little heed to them that a paralysis of worldliness and formality has fallen upon the Church. Only let the old testimony be revived, and the old power will return.

His First Attempt at Preaching.

Joseph Sawyer, like most of the preachers of his time, was a quick and accurate reader of human character, and he discovered in Nathan Bangs the qualities requisite for a successful preacher of the Gospel. The itinerancy at that period was under almost military discipline, which explains in part its phenomenal success. Instead of being trained for the ministry they were trained in it, as became members of the "legio tonans,'' or thundering legion.* When the call came for men for the firing-line, there was little disposition to confer with flesh and blood, and indeed there was not time for it. The call was too urgent, and the King's business required haste. Strongly pressed by Sawyer to preach the Gospel, the young convert yielded so far as to consent to take an appointment fifteen miles away. On Sunday morning he was on the ground, earnestly praying for divine aid ; but, like many another new recruit on the eve of battle, he was full of fears, and wished he had not undertaken the task. But when the time came, "I had no sooner opened my mouth," he writes, "than the Lord filled it with words and arguments ; the Scriptures seemed like a fruitful field before me. The word of God was like fire in my bones, and its utterance was attended 'with the Holy Ghost and with power.' "

His Training in the Ministry.

Another forward step was now taken. Sawyer took the promising neophyte with him "around the circuit," telling him, "You must exhort after I preach," a common practice in those days. "When I rose to follow him," writes Bangs, "I shook in every limb, my lips stiffened, and I could hardly speak ; but soon they were loosed, and the power of the Spirit descended on the assembly in such a manner that some sobbed aloud, some praised God audibly, and others fell to the floor as if shot dead.'' No wonder the young exhorter ''felt unusually comforted and encouraged.'' More than that, however, he felt elated. The adversary was not slow in perceiving the ''joint in the harness,'' and suggested, ''See what you have done : you have excelled even the preacher.'' Bangs strove hard to repel the temptation, but it followed him all that day and the next. At the next appointment he was taught a needed lesson. ''When I rose to exhort,'' he says, ''my mind was barren : I could only stammer out a few words, and at last sat down, utterly confounded and mortified.'' Other varying experiences he had, sometimes speaking with liberty and sometimes with none. But he had learned his lesson. His sufficiency was of God. Henceforth his trust would be alone in the Almighty arm. He was now fully committed to the calling and work of an itinerant, wherein we must follow him a little further, as it belongs to the story of pioneer days.

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* In Christian tradition this name was given to a legion of Christians in the army of Marcus Aurelius, in battle with the Quadi, whose prayers for rain were answered by a thunder shower, which refreshed the thirsty Romans, while it destroyed numbers of the enemy by lightning.

His First Circuit, Niagara.

Bangs' first circuit as a travelling preacher was Niagara. ''It extended,'' he tells us, ''from the head of Lake Ontario over the Grand River, and comprehended all that part of the country known as Long Point, which juts into Lake Erie.'' But this is a very inadequate description. The fact is, the circuit included the whole of the Niagara peninsula, wherever there were settlements, from Lake Erie to Lake Ontario, and from the Niagara River westward to the township of Oxford, and required a tour of six weeks, and preaching almost daily, to complete a single round. Roughly stated, the circuit embraced a territory about 30 by 80 miles in extent, or approximately 2,400 square miles.

Organizing Work in New Settlements.

"The settlements in this country," Bangs writes, "were new, the roads bad, and the fare very hard; but God was with us in much mercy, awakening and converting sinners, and this was abundant compensation for all our toils." When filling some appointments in the township of Burford, word reached him of another settlement, twenty-five miles farther west, where they were anxious for the Gospel, and he set out to visit them. "It being the beginning of winter," he remarked, "the ground partly frozen, the mud deep, and the road, if such it could be called, running through a wilderness, though I made all the speed I could I travelled only about fourteen miles that day. I put up at a small log hut with a family that had been educated as Baptists. I was treated with hospitality, but they seemed to have little sense of religion." The next day's experience was more encouraging. Reaching the settlement for which he was bound, he lodged with a Major Ingersoll, to whom he had a letter of introduction. "I was received," he says, "with cordiality and treated with respect. I preached here three times, and under the last two sermons many were awakened to a sense of their lost condition, and afterwards converted."

Nathan Bangs' Remarkable Dream.

Shortly before receiving this encouragement the young evangelist had been so sorely discouraged that he resolved to return home. On reaching the Grand River a thaw had broken up the ice, and it was impossible to cross, and he was compelled to retrace his steps. Dreams were not lightly esteemed in those days, and Bangs had a dream which was, to say the least, remarkable. He thought he was working with a pickaxe on the top of a rock for hours without making any impression. Quite discouraged, he said to himself at last, "It is useless ; I will pick no more." Suddenly a stranger of dignified aspect stood beside him. "You will pick no more ?" asked the stranger. "No," said the dreamer. "Were you not set to the task ?" "Yes." "And why abandon it ?" "My work is vain ; I make no impression on the rock." Solemnly the stranger answered, "What is that to you ? Your duty is to pick whether the rock yields or not. The work is in your own hands, the result is not. Work on." Resuming his task, the sleeper struck a mighty blow, and the rock flew into a thousand pieces. A glorious revival that came soon after was regarded as the fulfilment of his dream.

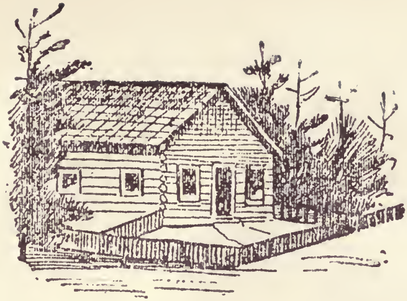
Nathan Bangs' Labors at Little York.

The work of Bangs in the Niagara peninsula was now ended, and he prepared to depart for another field, in company with Joseph Jewell. Their destination was the Bay of Quinte country, but a series of unforeseen circumstances induced Bangs to tarry for a time at Little York (now Toronto). On Yonge Street there were settlements extending northward from Little York for a distance of thirty miles, and among these Bangs exercised his ministry. "The settlements in this part of the country," he writes, "were all new, the roads extremely bad, and the people generally poor and demoralized. Our occasional preachers were exposed to many privations, and often to much suffering from poor fare and violent opposition."

How Services were Conducted in the Early Days.

"The primitive Methodist preachers," says Dr. Abel Stevens, "knew well how to accommodate themselves to the habits and also to the fare of such a people ; hence their extraordinary success along the whole American frontier. Their simple and familiar methods of worship, in cabins and barns or under trees, suited the rude settlers. Their meetings were without the stiff order and ceremonious formality of older communities. They were often scenes of free debate, of interpellations and interlocutions —a hearer at the door-post or the window responding to, questioning or defying the preacher, who 'held forth' from a chair, a bench, or a barrel, at the other end of the building. This popular freedom was not without its advantages. It authorized equal freedom on the part of the preacher ; it allowed great plainness of speech and directness of appeal."

Bangs continued to labor on the Yonge



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Noted Pioneer Preachers.

Street field till the close of the Conference year, and was then appointed to the Bay of Quinte circuit with Joseph Sawyer and Peter Vannest. Of other noted workers in those pioneer days we get occasional glimpses : Hezekiah Calvin Wooster, full of faith and of the Holy Ghost, preaching the doctrine and exemplifying the experience of full salvation ; Lorenzo Dow, eccentric to the verge of insanity, permeated with a droll, quaint humor, yet ever hungering and thirsting after God ; Darius Dunham, an arousing preacher, sharp in rebuke and fearing not the face of clay, mightily baptized in one of Wooster's prayer meetings, and afterwards spreading the holy fire wherever he went ; Elijah Woolsey, a man of sweet spirit and greatly blessed in his labors—these were some of the men who preached Christ wherever they went in demonstration of the Spirit and with power, until it became a tradition in the settlements, from the Canadian frontier to the seat of Conference (commonly New York), that the northern preachers had brought the Canada fire with them. This was none other than the fire of holiness, which at the beginning of the nineteenth century spread like a prairie fire over the circuits in Canada.

Our Pioneer Preachers To-day and Those of the Early Days.

Those were days of Spartan endurance in the itinerant ranks. Not only were their labors excessive and their support of the scantiest ; but, as Dr. Abel Stevens remarks, they suffered from "the exposures incident to a new country and the severities of a variable climate, wilting under the heats of the south or the wintry storms of the north, swimming streams, braving snows, sleeping but partially sheltered in frontier cabins or under the trees of the forest." These were the common, everyday experiences of the pioneer preachers in the United States and Canada a hundred years ago. And it is equally true, though not so well understood, that "pioneer days" in the Dominion of Canada are not entirely a thing of the past. At this very day, on the coast of Labrador and even Newfoundland, on the frontiers of New Ontario, on lonely prairies of the great North-West, on isolated Indian stations of the farther North, and in the mining camps of British Columbia, Methodist itinerants are rendering just as heroic service as did their fathers ; and although receiving rather better support, are nevertheless familiar with the exposures, the hardships and privations which were the common lot of the Methodist preachers at the beginning of the last century.

Our Debt to the Early Preachers.

It is unnecessary to follow any further the labors and experiences of these typical Methodist preachers of the olden time. Enough has been said to show the conditions of society in the wilderness of Canada a hundred years ago, and what manner of men they were who laid the foundations of what has since become the largest Protestant Church in the Canadian Dominion. As we survey the hardships, labors and triumphs of these indomitable itinerants—men "of whom the world was not worthy"—we can but say that "there were giants in the earth in those days." Perhaps the very circumstances of the time gave them a prominence that they might not otherwise have gained. They were few in number, and for the most part lived and labored alone, and there were no others with whom to compare them. They came and went "like angels' visits, few and far between," and the message they brought to lonely dwellings, their personal devotion and rude but impassioned eloquence, invested them with a dignity and importance in the eyes of the scattered dwellers in the wilderness that might not be accorded to them to-day. But let not this detract from the love and reverence which are their due. They were men called and qualified by the Holy Spirit for a special work, and with rare devotion their work was done. To these men sin and salvation, death and judgment, were tremendous realities, and they lived and labored as in the immediate presence of God. To some of them, life was one long martyrdom. "In journeyings often, in perils of rivers, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labors and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—these were things which made up much of their daily experience. Now "they rest from their labors, and their works do follow them." Peace to their ashes. Their record is on high.

III.

PIONEER DAYS (Continued).

II. In Newfoundland.

The Early Minister, Lawrence Coughlan.

The first to proclaim the saving truths of the Gospel, as understood by Methodists, to the hardy and neglected fishermen around the rugged coasts of Newfoundland, was Lawrence Coughlan, a warm-hearted Irishman, converted to God in the early days of Methodism in his native country, and received into the itinerant ranks by Wesley in 1755. Being both zealous and diligent he built up the societies where he labored, especially by his fidelity in visiting from house to house ; but he seems to have been deficient in staying power, which may account for some of his erratic movements. In the early sixties he embraced some novel views, as did Mr. Maxfield, respecting Christian perfection, and when convinced of his mistake threw the blame on Wesley. This led to strained relations for a time, but in the following year the two seem to have been in full accord. Another step of Wesley's led to more serious results. In 1763, feeling the urgent need of ordained helpers, and knowing that he could not obtain the necessary (as he then thought) ordination from bishops of the Church of England, Wesley applied to Erasmus, a bishop of the Greek Church, who was visiting in England at the time, to ordain one of his lay itinerants. The bishop consented, but on the fact becoming known several other itinerants—Coughlan among the number—sought and obtained the same favor. This brought forth indignant remonstrance and protest from Charles Wesley, and the parties who had been ordained were offered the alternative of refraining from the exercise of their ministerial functions or removal from the Methodist Connexion. Coughlan, it would seem, was unwilling to submit, and withdrew from the itinerant ranks. But that his friendship with Wesley continued unbroken may be inferred from the correspondence of later years.

Newfoundland as Coughlan Found it, 1765.

In 1765 we find Lawrence Coughlan in Newfoundland. Under what auspices or impulse he was led to those rugged shores there are no contemporary records to tell, but read in the light of subsequent history we can ascribe his movements only to the guiding hand of God. He was not commissioned by any church nor appointed by any human authority, and we can only surmise that he heard, as did Paul, a divine mandate, "I will send thee far hence unto the Gentiles." Certain it is he could not have found a more needy field. The moral and religious condition of the people was simply deplorable. Two clergymen of the Church of England were the only religious teachers on the island, one at St. John's and one at Trinity Bay ; but around the shores of Conception Bay there was a population of more than five thousand souls utterly uncared for. About 80 per cent. of these were English or of English descent, chiefly from Dorsetshire; the rest were Irish Roman Catholics. So far as can be learned, no minister had ever visited these settlements up to the time of Coughlan's arrival, and it need not surprise us to learn that "the Sabbath was unknown; there was no person to celebrate marriage, and marriage was lightly regarded, while oppression, violence, profanity and licentiousness were practised without any check." In after days, an old Methodist, speaking of this period, said, "Imagine any sin you will, and you cannot think of anything too bad." Coughlan's testimony is equally emphatic : "As to the Gospel, they had not the least notion of it. Drinking, dancing and gaming they were acquainted with ; these they were taught by the Europeans who came annually to fish."

Coughlan Receives Episcopal Ordination.

Such was the unpromising material among which Lawrence Coughlan began his ministry. For more than a year he preached without apparent results, and yet he must have impressed the people, for they united in a request to the Society for the Propagation of the Gospel that Mr. Coughlan might be appointed as missionary among them. The request was complied with, and Coughlan immediately went to England to receive

Episcopal ordination, from which we may infer that the English bishops did not recognize the validity of the ordination by Erasmus, or else that Coughlan kept that circumstance secret. In the autumn of 1767 he returned to Newfoundland and resumed his labors, teaching the people "publicly and from house to house." To the Irish he was able to preach in their native Celtic; and although they were Roman Catholics, numbers of them attended his ministry. But although Lawrence Coughlan was "instant in season, out of season," and longed with desire unspeakable for the salvation of souls, three long years passed without any visible results. Disheartened and discouraged, he prepared to leave the country, being determined—so he writes—that he would not stay in such a poor, desolate land and spend his strength for nought. But in this, as in many another case, the time of man's extremity was God's opportunity. The Lord, whose presence the discouraged missionary had often invoked in vain, came suddenly to His temple, and the settlements around Conception Bay were swept by a mighty revival. The old indifference disappeared, and many, as Coughlan states, "were pricked to the heart, and cried, 'What must we do to be saved?' Some prayed aloud, others shouted for joy, telling what God had done for their souls. . . . Under almost every sermon and exhortation some were cut to the heart, and others rejoiced in loud songs of praise."

In the midst of these exciting scenes

Coughlan's Successful Work.

Coughlan's Wesleyan training was apparent, not only in the methods he employed but in the way in which he regarded the outward manifestations of the Spirit's working. He had mourned over the absence of results, and now he was deeply concerned, as Wesley had been in England, lest the noisy demonstrations might redound to the injury of the work. As a true son of Wesley, Coughlan wrote regarding the crying out, "I never encouraged it, nor dare I speak directly against it." As he feared, the report did go abroad that the inhabitants of Harbour Grace and Carbonear had gone mad ; but this only had the effect of bringing people from a distance of many miles to see and hear for themselves, and not a few "who came to scoff remained to pray." Thus the work spread around Conception Bay, and a marked change took place in the habits of the people. "Hours that had been wasted in Sabbath-breaking, drinking, gaming, and other prevalent vices, were now spent in praise, prayer and the reading of the Scriptures."

Methodist Methods of Coughlan.

It is worthy of note that through all this period Coughlan, though an ordained clergyman of the Church of England, was a pronounced Methodist in experience, teaching and plans of work. Writing to Wesley shortly before leaving Newfoundland, he affirms, "I am and do confess myself to be a Methodist. The name I love, and hope I ever shall. The plan which you first taught me I have followed, both as to doctrine and discipline. Our married men meet apart once a week, and our married women do the same. This has given great offence, so that repeated complaints have been made to the Governor. But truth is mighty, and will prevail. In the winter I go from house to house, and expound some part of God's word. This has also given great offence. 'But God is above men, devils and sin.' ''

Coughlan's Enemies and Their Wicked Plot.

Mission work in Newfoundland at the present time, though a railway spans the island and commodious steamships ply between distant ports, is no child's play ; but in the old pioneer days it involved hardships of no ordinary kind. Coughlan had an unconquerable dread of the sea when sailing in small boats, which made his life ''one continued martyrdom.'' In many houses which he visited the accommodation was very poor, and on a winter's morning it was no uncommon thing to find a covering of snow upon the bed, and his shoes so frozen that they must be thawed before they were put on. But trials of this description were by no means the worst. His plain, faithful preaching stirred the enmity of the carnal mind. Some who had supported the missionary denounced his preaching as madness, and threatened to withdraw their aid. But Coughlan was not a man to be cowed in that fashion. On the very next Sunday he took his text from the words of Paul to Festus, ''I am not mad,'' and proceeded to show that while drunkards, swearers, and suchlike, might justly be called mad, the term could not fairly be applied to those who feared God and wrought righteousness. Failing to intimidate the preacher by the threat of withdrawing support, a petition was sent to the Governor containing slanderous statements, and asking that Coughlan be silenced or banished. But when brought up for examination, his innocence was completely established. Exasperated by their failure, Coughlan's enemies even conspired to take his life, but were foiled by the doctor, who discovered the plot and put him on his guard.

Coughlan Returns to England, 1773.

Hardship, exposure and opposition were telling upon Coughlan's body and mind, and he resolved to return to England, which he did in the latter part of 1773. His connection with the S.P.G. seems to have ceased at the same time, probably by mutual consent. To have served in the Church of England would have been impracticable for a man of his temperament and habits; for in writing to Wesley shortly before his return, he says, "To be shut up in a little parish church, and to conform in every little thing for sixty or a hundred pounds a year, I would not; no, not for even a thousand." In 1776 we find him ministering in a chapel in Cumberland Street, London; but under what auspices does not appear. Application was made to Wesley for a circuit, but Coughlan's work was done. While conversing with Wesley in his study he was seized with paralysis. How long he lingered we do not know; but Wesley was with him shortly before his departure, as appears from a letter to John Stretton, of Harbour Grace, Newfoundland, in which the writer says, "The last time I saw Mr. Coughlan he was ill in body, but in a blessed state of mind. He was utterly broken in pieces, full of tears and contrition for his past unfaithfulness. Not long after I went out of town God removed him to a better place." So ended the life and labors of Lawrence Coughlan, a veritable pioneer of Methodism in a hard field, possessing many of the sterling qualities which distinguished the workers of that early day, and some of the infirmities which detracted from the value of a useful career.

John Stretton, of Harbour Grace.

When Coughlan left Newfoundland the societies at Carbonear and Harbour Grace were for a time as sheep without a shepherd. But in these societies were some devoted laymen upon whose hearts the burden of souls was laid, and these began to stir up the gift that was in them, and by exhortation and prayer strove to edify the faithful and lead sinners to Christ. The names of very few of these men have come down to us, but by common consent the foremost place is given to John Stretton, of Harbour Grace. Like Coughlan, he was an Irishman, a native of Limerick, where his father and mother were among the early friends of Wesley. The son removed to Waterford, where he engaged in a branch of the Newfoundland trade. With the view of increasing his business, he resolved to remove to Newfoundland; but shortly before his departure he was led to a saving knowledge of Christ, chiefly through the efforts of Mrs. Eliza Bennis, a devoted Methodist of Limerick. On reaching Newfoundland he immediately connected himself with the Methodist Society, and remained steadfast to the end.

Methodist Church Founded in Newfoundland.

The action of the magistrates at Harbour Grace gave cause for anxiety. They "took possession of the church, read prayers and preached on alternate Sabbaths, with the intention of holding the building until the arrival of Coughlan's successor." For this action of the magistrates there was some show of justification. Coughlan, though an avowed Methodist, was an ordained clergyman of the Church of England, and in the employ of the Society for the Propagation of the Gospel. It was not surprising, therefore, that the magistrates regarded the church as belonging to that communion. Their further action in refusing to allow the Methodist class to meet in the church on Sunday evenings, as had been the custom, was less kind, and savored of persecution; but even this hardly justifies the strong language of Stretton that "Mr. Arthur Thomey and I . . . . resolved to oppose the torrent of iniquity." Be that as it may, it was evident something must be done for the scattered society. Says Stretton, "We gathered a few together who loved the Lord Jesus, and found among them a poor fisherman who was not ashamed of his heavenly Master, but boldly stood up and spoke in His name." Not the first time that a "poor fisherman'' has been a faithful witness for Christ. In providing the necessary discipline for the society, which numbered about thirty, ''we drew up the rules,'' says Stretton, ''as like Wesley's as we could, consistently with local circumstances''; which probably would have drawn from Wesley the comment, had he been aware of the action, ''Don't mend our rules, but keep them.''

Christmas Praise and Prayer.

These Newfoundland Methodists were no laggards in religious duties. Arthur Thomey, writing to Coughlan, tells how Christmas Day was spent: ''We assembled at J. P.'s at five in the morning, sang praises, and prayed and exhorted, and every heart rejoiced in our Christ. We continued thus till eight o'clock, had prayers at ten, and again at three in the afternoon, and our dear Lord continued present all the day. At night we had a love-feast at S.'s (formerly your house), and such a blessed meeting we never saw.''

Missionary Journeys and the Work Extended.

It was about this time that Stretton began to speak in public, ''in great fear of being one of those who run before they are sent.'' Prompted by the constraining love of Christ, Stretton and Thomey began to extend their labors to other settlements around Conception Bay, and across the country to Heart's Content on Trinity Bay. In some places their efforts were crowned with marked success. At St. John's they had pleasant fellowship with a little group of Congregationalists, who, in the face of strong opposition, had erected a neat little meeting-house; while at Old Perlican they found that the Gospel message had already been carried there by another faithful though unlikely messenger.

John Hoskins Arrives, 1774.

An Englishman, John Hoskins by name, first heard Methodist preaching in 1746, and as he tells us, "the word fell on my soul as dew on the tender herb." At the age of fifty-six he decided to go to New England, purposing to keep school and do what he could for the salvation of men; but means were scant, and he took passage for Newfoundland, intending to work there for money to pay the further passage of himself and son. On reaching Trinity Bay five weeks later he found himself without friends or money, but rejoicing exceedingly that he was "under the care and protection of an almighty and all-gracious God." By the advice of Mr. Balfour, the Episcopal missionary, he crossed the bay to Perlican, seven leagues distant. The people, who had mostly come from rural districts in England, seemed glad at his coming, as they had no one to teach their children. Though without any missionary or any religious ordinances, they seemed to have some concern for spiritual things, for they invited Hoskins to read prayers and a sermon on the Lord's day, an invitation which he gladly accepted. Writing to Wesley, he says, "I read the church prayers and some of your sermons, and sung your hymns by myself alone, for many weeks. For my congregation did not know how to behave in divine

PETRIE'S, BAY OF ISLANDS, NEWFOUNDLAND — A HOME MISSION.

GOWER STREET METHODIST CHURCH, ST. JOHN'S, NEWFOUNDLAND.

service, not even to kneel in prayer, or sing at all, but would stand at a distance and look at me as if I had been a monster.'' And yet these people were not insensible to the truth. Some became thoughtful and knelt during prayer, and before long six or seven were found seeking salvation. These were formed into a class, and the number increased. In the winter of 1778 there was a sudden work of awakening, and several found peace with God.

Hoskins' Ordination Refused.

When Hoskins visited England in the winter of 1778-79 the people of Old Perlican applied through Wesley to the Bishop of London, Dr. Lowth, to ordain him as their minister; but their request was refused.

The Revival at Old Perlican.

But although Episcopal sanction of Hoskins' work was denied, the Holy Spirit's influence was not withheld. While the worker was yet in England the work revived, and Old Perlican had a day of gracious visitation. Numbers were awakened and converted, among them Hoskins' own son. Thomey went over from Harbour Grace to render what assistance he could. But, as might have been expected, the spirit of opposition was aroused in its most savage form. Men armed with clubs went to the room where Thomey was preaching, and swore they would kill him; but several persons interfered, and the disturbance was quelled. Meanwhile Hoskins returned to Newfoundland and resolved to extend his labors to Trinity; but the influential men of the place were bitterly hostile, and no one

Hoskins Persecuted.

dared open his house for preaching. After several days of apparently fruitless effort, Hoskins went on board a vessel to ask passage from a merchant on a boat that was to sail for Old Perlican. No sooner had he stepped on board than a sailor rudely asked, "Will you preach us a sermon?" and immediately struck him in the face with a brush filled with tar; whereupon some sailors seized and held him, while others nearly covered him with tar. The merchant and captain, so far from rebuking the sailors, encouraged them in their brutality, and as Hoskins left the ship a piece of wood was flung at him. Strange results followed this outrage. I quote from Smith's "History," pp. 74, 75: "The captain and the merchant soon became ashamed of the transaction to which they had given their approval, and the immediate actors in it were visited with speedy retribution. In the course of a month one fell overboard and was drowned in the harbor; another on the passage to England was killed by a fall; and the man who administered the tar received a death-wound from an accident on board the vessel, and died in great agony of mind on account of the share he had taken in the guilty deed. Certain appearances connected with the retribution, which may have been the results of an accusing conscience, but which he believed to be real, made such an impression upon the captain's mind that, on his return to Newfoundland, he boldly assured the merchants of Trinity that he would not for all the world abuse Hoskins, or any other preacher of the Gospel."

Newfoundland Part of British Conference.

John M'Geary, Minister.

In 1785 Newfoundland appeared in the English Minutes for the first time, and appended thereto is the name of John M'Geary, whom Stretton speaks of as "a good man and a good preacher." He had travelled among the American itinerants for a time, but returned to England in 1784. He may have been "a good man," as Stretton observes, and also "a good preacher," but he seems to have been flighty and unstable to a degree ; a proof that even Wesley, with his remarkable penetration, did not always "size up" his men correctly. Before he had been a month at Carbonear, Stretton wrote, "Everything here appears so disagreeable to Mr. M'Geary that I fear he will not abide long." He did remain for some time, however, but failed to adapt himself to surrounding conditions, and was soon out of harmony with both Stretton and Hoskins. He must have complained bitterly to Wesley, for the latter wrote to William Black, of Nova Scotia, when M'Geary had been about sixteen months in Newfoundland, saying, "Poor John M'Geary appears to be utterly discouraged, not only through want of success, but through want of the conveniences, yea, necessaries of life. Truly, if I could have supposed a preacher to want bread, I should have sent him into other parts where he would have wanted nothing." The difficulties of the situation were further emphasized by disagreement between

Some Hard Problems.

Hoskins and Stretton, and at times Wesley was sorely perplexed. He admits that M'Geary was "naturally of a bold, forward temper," and in a letter to Stretton, written in 1789, he laments that he "cannot find any union between you northern preachers," for "each seems to be afraid of the other." M'Geary put the finishing touch to his imprudent course by marrying the daughter of a planter, without her father's consent. This ended his influence, which was not great at any time, and in the autumn of 1788 he returned to England, leaving little or no fruit of his labors behind him, save dissensions and heart-burnings.

The First Methodist Church at Harbour Grace.

In the same year Stretton began the erection of a church at Harbour Grace at his own expense, and it was opened for worship in August. "This," he writes, "is the only thing at present that keeps up the Protestant name in the place. The Protestant minister is worse than none, and few go to church; while popery, like a deluge, sweeps away all the rest." At the end of 1790 the report was no better. "This place," he writes, "is like Sodom in everything but fullness of bread, and I am here alone, with not one family heartily religious that I can associate with, or hold any profitable converse with, all this dreary winter."

William Black Visits Newfoundland, 1791.

In 1791 William Black visited Newfoundland, and this may be said to mark a new era in the progress of Methodism in the island. By this time few traces of Coughlan's work at Carbonear and Harbour Grace remained ; but under Black's first sermon at the former place many were deeply affected. On the following Sunday the impressions were greatly deepened. On Tuesday evening, during the sermon, "some began to cry out," says Black. "I stopped preaching, and began to pray. My voice was soon drowned. I left the pulpit and went up and down the church, exhorting those that were wounded and crying for mercy to look unto Jesus as their only Redeemer. . . . About thirty were under deep distress. . . . I requested those who were in distress to withdraw to Brother M'Geary's house,* but they would not leave the church." The foregoing is a fair sample of the entries in Black's journal during his sojourn in Newfoundland. Not less than two hundred souls were converted in the settlements around Conception Bay during these services, and the work was permanent. Before his departure Black administered the communion to about one hundred and thirty persons, and "an awful sense of the divine presence seemed to pervade every heart." The love-feast that followed was simply indescribable. "It was hard work to tear away from them," writes Black. "I was

The Results of Black's Visit.

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* This was the same M'Geary of whom so much has been said; but there is a discrepancy in dates which it is difficult to reconcile. Smith's "History," p. 279, informs us that M'Geary returned to England in 1788, but when Black reached Carbonear in 1791 he found M'Geary there. Smith further says, p. 281, that "during the preceding year M'Geary had returned to that station." This may be correct, although I have been unable to verify the fact from any other source.

nearly an hour shaking hands with them, some twice and thrice over, and even then we hardly knew how to part ; but I at last rushed from among them, and left them weeping as for an only son.'' It appears that M'Geary remained but a short time after Black's departure. He returned to England, and at the Conference of 1792 was appointed to a circuit ; but in the following year withdrew from the ministry—a final proof of his unstable character.

There is much more which belongs to the early period of Methodism in this interesting field, but enough has been written to give an idea of ''pioneer days in Newfoundland.''

IV.

PIONEER DAYS (Continued).

III. In the Maritime Provinces.

Yorkshire Emigrants Settle in Cumberland County, Nova Scotia, 1772.

A marked effect on the religious future of the Maritime Provinces was produced by the arrival, in 1772, under the influence of Lieutenant-Governor Franklin, of a party of emigrants from Yorkshire, who settled in Cumberland County, Nova Scotia. They were followed by other detachments in each of the three succeeding years, constituting altogether a considerable number. These settlers were thoroughly British in sentiment, and not a few of them were Methodists of the true Yorkshire type. Their influence on the eve of the revolutionary war was, from a political point of view, most salutary, and their religious fervor was no less salutary in other directions. An Episcopal clergyman who resided at Cumberland spoke of these Yorkshire emigrants, when reporting to the Society for the Propagation of the Gospel, as "a peaceable, industrious people, and lovers of the constitution under which they were born."

A variety of circumstances conspired to render the new home of the Yorkshire

The Religious Condition of the Settlement.

Methodists unfavorable to religious growth. There was but one minister in the country—the Rev. John Eagleson; distance from any place of worship and bad roads made attendance at religious services difficult; while the unsettled state of the country, owing to the revolt of the American colonies, and religious divisions among the people, tended still further to demoralize the settlers. But God did not forget them. In 1779 the Divine Spirit, which like the wind "bloweth where it listeth," began to breathe over Cumberland. The spirit of prayer revived. Meetings for prayer and exhortation increased in frequency. Not a few persons became the subjects of deep religious convictions, and some entered upon the conscious experience of sins forgiven. Among those thus graciously visited was the family of William Black, whose former home was Huddersfield, Yorkshire. The family consisted of Mr. and Mrs. Black, four sons, and one daughter. The death of the mother in 1775, a year after the arrival of the family at Amherst, was an irreparable loss, as she seems to have been a godly woman whose example and influence could ill be spared by her children in a land where religious opportunities were few and temptations to sin were many. At the time when the revival began, the spiritual declension of the whole family seems to have been complete. In the strong language of one of the sons, "Nothing but discord, jealousy, and ill-will were there. Peace had for some

William Black's Parents and Home.

time left our dwelling, and we, hurried on by devilish passions, were urging fast to ruin."

William Black's Conversion, 1779.

But God had a purpose of mercy concerning this family, especially one member thereof, which He alone could foresee. All the members of the household seem to have come under the Holy Spirit's influence, and one of the first to emerge from the darkness of condemnation into the light of conscious pardon and the favor of God was the second son, William, then in his nineteenth year. Like many another "chosen vessel," William had been the subject of deep religious impressions from his earliest years. He tells how, in his fifth and sixth years, he had serious impressions, sometimes so pungent that he wished he were anything but what he was. Repeatedly his godly mother besought him with tears to yield to God; but, though deeply affected, he did not then find the way of peace, and in his new home he sought in sinful pleasures an opiate for a troubled conscience. When the Holy Spirit began to work among the people, William Black's convictions returned with redoubled force. For weeks he walked in darkness and had no light; weeping, fasting, praying with others till midnight or dawn of morning, conviction of sin grew only the deeper, until in utter despair he was tempted to rush into eternity that he might know the worst. But, as in many another case, the darkest hour was just before the dawn. While attending a neighborhood prayer meeting, and while friends around him were singing, with true Yorkshire fervor,

"My pardon I claim,
For a sinner I am,
A sinner believing in Jesus' name,"

the Lord revealed Himself to the soul of William Black as the "mighty to save," and in an instant the burden was gone, the darkness vanished, and "the peace of God, which passeth all understanding," took possession of his heart.

Religious Experiences of William Black.

Those whom God calls to a great work must learn to "endure hardness as good soldiers of Jesus Christ," and William Black was no exception to the rule. The sharp conflicts through which he passed in his earlier religious experience were a needed part of the discipline by which he was trained for future usefulness. His deep depression when under conviction of sin qualified him to guide and sympathize with those who were struggling in the "horrible pit and the miry clay," and his after-conflicts with fierce temptations qualified him no less to be a wise counsellor of perplexed Christians. There were times when he was sorely tempted to doubt the reality of his own conversion, and even to doubt the existence of God ; and then came the tormenting fear that he could not be a Christian, or such wicked thoughts could never arise. All attempts to overcome his doubts by argument resulted in failure, but when he cried to God in earnest prayer the victory was won and the temptations vanished as suddenly as they came. Concerning his spiritual state at this time, Mr. Black writes in a strain to make one long for a return to the Church of these old-time experiences: "My days did glide swiftly away. I could eat my bread in singleness of heart, praising God. I went up to His house with gladness, and entered His courts with praise. His people were my dearest companions. My Sabbaths became the most delightful days in all the year. They were market-days to my soul: I fed on marrow and fat things. Time, I saw, was exceedingly precious, and I desired to improve every moment. I could not bear that a single moment should pass without being filled up for God."

Where Black Won His First Converts.

Another evidence of the genuineness of the change wrought in William Black is found in the fact that his first efforts to do good were among those of his own household. Within a very few days his father, two brothers and a sister were led into the light. Thus encouraged, his labors extended. In co-operation with three other young men of like mind, he visited three outlying settlements and was cheered by tokens of good. But the good work was not unopposed. "Hard names were plentifully bestowed upon them, but in one instance only did hostility assume a violent form. On that occasion the officer in command at Fort Cumberland, in consequence of representations made to him by the Episcopal minister of the district, deemed it his duty to suppress the meetings, and for that purpose sent a party of soldiers, who made prisoners of more than twenty of the congregation, and carried them to the fort, where they were detained for two hours. The officer, who soon learned his mistake, was glad to dismiss his prisoners with soft words."*

William Black in the Ranks of the Itinerants—His Field.

Concurrently with these labors, the conviction grew in the heart of William Black that God was calling him to a wider field. As yet he had not attempted to preach, in the sense of announcing and expounding a passage of Scripture, but contented himself with earnest exhortations to men to "repent and believe the Gospel," and it was not until he began to itinerate at large that his practice in this respect was changed. On attaining his majority in 1781 he prepared to go forth, as did Abraham, "not knowing whither he went." With no church or society behind him to assure him of support, or any pledge from those to whom he went, he cast himself upon the promise that his bread should be given and his water sure. The prospect, from a worldly point of view, was not alluring, and would have daunted a less devoted man. Before him lay a territory which now constitutes the three provinces of Nova Scotia, New Brunswick and Prince Edward Island, aggregating over 50,000 square miles in extent; and although much of it was yet unoccupied, there were numer-

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Smith's "History of Methodism," pp. 96, 97.

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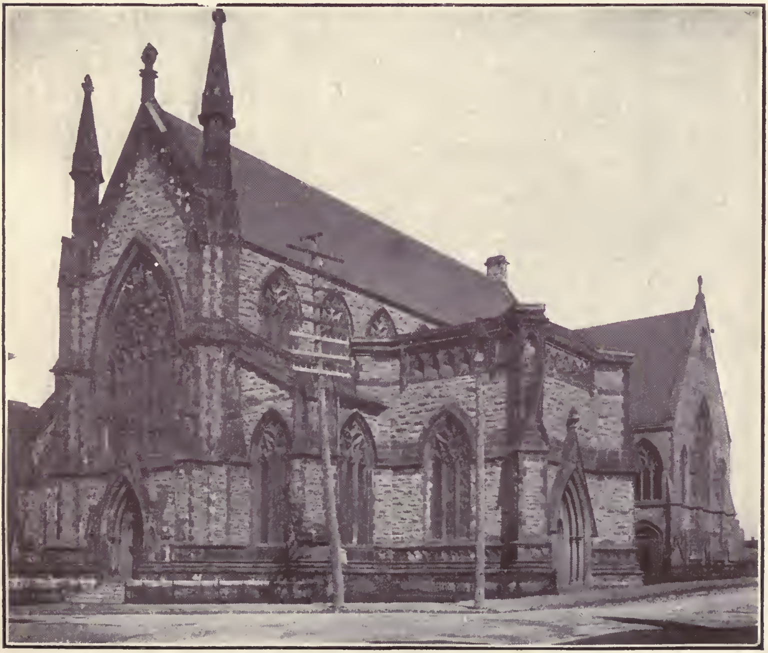


CENTENARY METHODIST CHURCH, ST. JOHN, N.B.

ous small settlements at points widely separated, from Yarmouth to Cape North and from Halifax to Baie Chaleur, not to speak of the settlements forming on Prince Edward Island, then known as the Island of St. John. To reach these isolated communities required long, wearisome and sometimes dangerous journeys, and the heroic itinerant knew, like Paul, what it was to be "in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But again, like Paul, he could say, "None of these things move me."

The Population and Religious Conditions of Nova Scotia, 1781.

Excluding the Indians and Acadians, the population of Nova Scotia was almost entirely Protestant, but in Cape Breton perhaps two-thirds were Roman Catholics. At this period four points in the province were occupied by Episcopal clergymen—namely, Halifax, Lunenburg, Fort Cumberland and Windsor—and one clergyman of the same order labored in Prince Edward Island. The immigrants from New England were, for the most part, Congregationalists, and the churches they established were of that order. But being dependent upon New England for pastors, and the churches there being characterized by the absence of spiritual life, it was not to be expected that the stream would rise higher than its source. Moreover, the revolutionary war had a disastrous effect on these churches. Not a few of the members, being in sympathy with their old friends and neighbors, returned to New England, and the "New Light" movement (of which more anon) completed the disintegration which the revolution began. There was but one Baptist church in the province, based on open communion principles, and three or four Presbyterian clergymen ministered to congregations at various points ; but Presbyterianism at that period was not distinguished by the evangelical and aggressive spirit which is its chief glory to-day. Indeed, with every disposition to be charitable, it may be doubted if at that time among the Protestant clergy of Nova Scotia there was one who could be classed as evangelical, in the present-day sense of that term, or who was competent to instruct a sin-burdened soul in the way of life and salvation.

The New Light Movement Under Henry Alline.

This was the condition of affairs at the time when William Black was about to begin his itinerating ministry, and it was at the same time that the New Light movement was in progress in Nova Scotia under the labors of Henry Alline. The latter belonged to a type not uncommon in times of great spiritual declension, whose teaching, spirit and aims are in marked contrast with the lifeless orthodoxy, or equally lifeless heterodoxy, of the churches of their day. He had passed through spiritual exercises almost rivalling in their intensity those of John Bunyan. His conscience was never at rest, and the terrors of death and judgment haunted him by night and day for twenty years. When deliverance came it was like noonday breaking suddenly through the gloom of midnight, and profound depression gave place to the most rapturous joy.

Alline's Work and Influence.

That such an experience should be followed by a desire to proclaim the Gospel to others was natural, but, conscious of educational deficiencies, Alline endeavored to reach New England that the lack might be supplied. Failing to obtain a passage, he returned and began to proclaim his message, first among his friends and neighbors, and afterwards among the English-speaking settlements throughout the province. Alline's preaching was intensely emotional, and this being in marked contrast with the ordinary preaching of the time, it powerfully affected the people. Though the period of his ministry was short (he was converted at twenty-seven years of age and died at thirty-six) other preachers from among his converts were raised up, men of the same fervid and zealous type as himself, and as these passed from settlement to settlement, there was a veritable shaking among the dry bones. "Families were divided ; neighbors became opposed to each other ; pastors preached and published in vain endeavor to stem the tide, and, failing, submitted to the inevitable ; old church organizations were broken down and new organizations set up in their places." The effect of the whole movement cannot be better described than in the words of the Rev. J. Davis, in his "Memoirs of Harris Harding":

"It happened in Nova Scotia as in New England. First there was torpor. Then the

The Effects of the New Light Movement.

shock of newly-discovered truth. Then agitation and alarm. Then separations, with dislike and heart-burnings. Then a rushing into extremes, on this side and that. Then reconsideration. The whole resulting in the restored recognition of the vital elements of the Gospel, with a return to the decency and order of Gospel institutions.'' Of the sincerity of Alline, his devotion and godly zeal, there can be no doubt ; but like many another poorly instructed scribe, his views were narrow and rigid, with a strong tincture of mysticism, and his theology, if he could be credited with such a possession, was a strange jumble of incongruous elements, in which Christian perfection and Antinomian license, human freedom and the final perseverance of the saints were ''unequally yoked together.'' Of the organizations he formed nothing is left. Some of his converts subsequently found their way into Methodist churches, but the bulk of them, together with his successors in the ministry, gradually embraced the views of close communion Baptists.

William Black Enters the Ministry, 1781.

While this movement was in progress, William Black left his home in the autumn of 1781, and began those remarkable itinerating labors that were to end only with his life. Of systematic theology he knew but little, and this is no cause for regret in view of the work to which he was called. The Nova Scotia churches of that day had been fed on the dry husks of a lifeless orthodoxy, and the average conception of Christian living was a cold morality divorced from vital godliness. The preaching of Alline had rudely shaken the confidence of many, and in the revulsion of feeling which followed it is not surprising that they often rushed to the opposite extreme, and were governed more by "frames and feelings" than by Scripture and common sense. William Black was mercifully guided in a different path. From the time of his conversion he was a diligent student of the Holy Scriptures, and his association in class meetings and prayer meetings with Methodists of the Yorkshire type had rendered him familiar not only with their phraseology, but also with their intellectual conception of evangelical Christianity as taught by Wesley and his itinerants. This conception was deepened and intensified by the spiritual exercises preceding and accompanying his own conversion. While his theological system, if such it might be called, was by no means elaborate, it embraced the essentials, and the "three R's"—Ruin by sin, Redemption by Christ, Regeneration by the Holy Spirit—were enforced everywhere with all earnestness and fidelity.

The Three R's of Black's Theology.

The marked difference between the two men and the work they accomplished is seen in the results. The Whitefieldian appeals of Alline were mighty to arouse the careless and the formal, and by them many were turned from sin to righteousness ; but of the fruit of his labors no organized trace now remains, and his brief but fiery ministry is a dim tradition that grows fainter as

The Contrast Between the Work of Black and Alline.

the years go by. If the preaching of William Black did not arouse such a tempest of emotion, the feeling was deeper and more abiding; his converts were gathered into classes where provision was made for their Christian nurture, and by wisely administered discipline, after the Wesleyan pattern, the permanence of the work was assured. Not only are the name and memory of William Black enshrined in multitudes of grateful hearts, but the work he did underlies to this day all that is best and purest in the Methodism of Nova Scotia and New Brunswick.

Black's First Preaching Trip.

After a journey which occupied eighteen days, during which he preached twenty-four times, Black returned to Amherst. Here he found the Antinomian leaven of Alline's teaching beginning to work with disastrous effect, and he sorrowfully records that "many sucked in the poison as if it had been the marrow of the Gospel." For about six weeks he confined his labors to contiguous settlements—Amherst, Fort Lawrence, Point de Bute and Sackville—and in January, 1782, set off with a friend on snowshoes to visit outlying settlements. It could hardly be called a pleasure trip. At the French village "a little straw for a bed and two yards of wrapper to cover them" was a poor protection from the severe cold; but to find, a little later, one "set at liberty," another rejoicing in deliverance from guilt, and yet another receiving "the spirit of adoption," more than compensated for the hardships of the journey.

The Trip to King's County and Halifax.

Black's next journey was in a new direction, and he entered upon it, as he tells us, "deeply dejected." But it was not long before the sun broke through the gathering clouds and cheered him with the promise of brighter days. He preached whenever opportunity offered, sometimes in Baptist churches of the open communion order, sometimes in private houses, and nearly always with a sense of God's presence and with many tokens of His favor. The character of his preaching may be inferred from the texts of his sermons. Now it was, "I determined not to know anything among you save Jesus Christ and Him crucified"; again, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; and yet again, "Fight the good fight of faith." At Cornwallis "a spirit of tenderness pervaded the assembly," while at Horton many "cried for mercy, while others shouted hosannas to the Son of David." At that time religion and morality in Halifax were both at a low ebb. In 1760 a resident of the town wrote to the Rev. Dr. Stiles of Boston as follows : "The business of one-half of the town is to sell rum ; the other half to drink it. You may from this simple circumstance judge of our morals, and infer that we are not enthusiasts in religion." Concurrent testimony seems to show that "religion was treated with indifference by the many, with scorn by some, and with reverence by but few." Under such

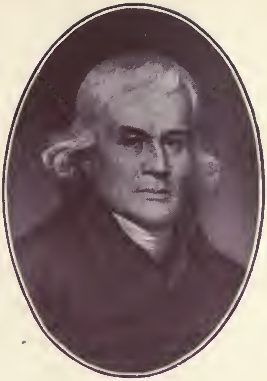
Halifax in 1760.

circumstances it is not surprising that Black's preaching awakened opposition, so much so that some "lewd fellows of the baser sort" greatly disturbed the meetings. But noisy demonstrations of this sort soon subsided, and subsequently "the utmost decorum was maintained." The name and fame of William Black had now extended beyond the limits of his early journeys, and earnest requests to visit other places began to reach him. He revisited Horton, Cornwallis, Granville, and preached for the first time at Annapolis, and at each place the word was with power. But the condition of affairs in the Cumberland societies recalled him again to Amherst. During Black's absence Alline had been busy, and "had persuaded nearly seventy members of the Methodist societies to withdraw from them." Consultation was had with some of the faithful ones, classes were reorganized, and new leaders appointed.

Black Appeals to Wesley for Workers, 1782.

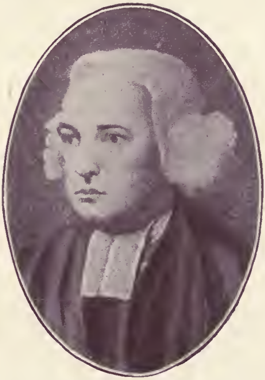
The extension of the work, and the calls reaching him from new places, impressed the mind of Black with the need of more laborers. In the spring of 1781 he had written to Wesley, giving an account of his conversion and of the work of God so auspiciously begun in his father's household. This letter Wesley transcribed in his Journal under date of 15th April, 1782. Toward the close of that year Black wrote a second letter requesting Wesley to send out missionaries to Nova Scotia, to which the latter replied as follows: "Our next Conference will

DR. COKE.



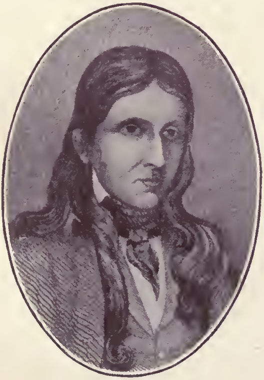
BISHOP ASBURY.

FREEBORN GARRETSON.



LAWRENCE COUGHLAN.

WM. BLACK.



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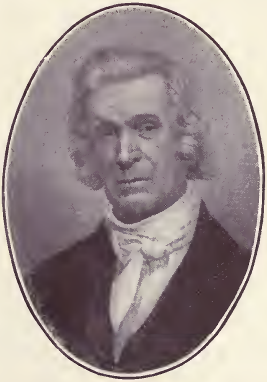

NATHAN BANGS, D.D.

Founders of Methodism in Canada.

begin in July, and I have great hopes we shall be able to send you assistance. One of our preachers informs me that he is willing to go to any part of Africa or America. He does not regard danger nor toil; neither does he count his life dear unto him, so that he may testify the Gospel of the grace of God, and win sinners to Christ. But I cannot advise any person to go alone. Our Lord sent out His disciples two and two, and I do not despair of finding another young man as much devoted to God as he." In the following year the need of additional laborers was emphasized by the coming in of more than twenty thousand British loyalists from the revolted American colonies. Before the summer was quite ended thousands of men, women and children had gone on board ship at New York and sailed for Nova Scotia, where they were joined later in the season by thousands more. On their arrival the refugees scattered in various directions, some to different parts of Nova Scotia, some to what afterwards became the province of New Brunswick, and some to the shores of Prince Edward Island.

Thousands of British Loyalists Settle in Nova Scotia.

In the meantime, Black was pursuing his labors in other directions, extending his journey as far as Prince Edward Island, where, however, he found little encouragement. Returning to the mainland, the winter of 1783-84 was spent at the scene of his earlier labors in Cumberland County; but in the following spring his journeys were resumed. Windsor, Halifax and Shelburne

Black Visits Prince Edward Island, 1783.

The Negro Settlement at Shelburne.

were visited, and Burchtown, a negro settlement, six miles from Shelburne, afforded the itinerant peculiar satisfaction. "It is indeed wonderful," he writes, "to see what a blessed work the Lord has been carrying on among these poor creatures. Within seven or eight months past, sixty of them profess to have found peace with God. And what is further remarkable is that the principal instrument God has employed in this work is a poor negro who can neither walk nor stand. He is usually carried by another man to the place of worship, where he sits and speaks to the people, or kneels and prays with them."

Black's Appeal for Men at the Baltimore Conference, 1784.

Every day the need of laborers for Nova Scotia was more deeply felt. To supervise effectively so vast a field was far beyond the ability of any one man, and Wesley was again appealed to for assistance. From his reply it appeared he was under the impression that one or two had been sent from the United States, but of this arrangement the Nova Scotia Methodists knew nothing. About the middle of September Black went to the United States to plead in person for reinforcements. There he met Richard Whatcoat, and later, Dr. Coke. In the month of December the Christmas Conference assembled, and Black was much impressed with the character of the gathering :- "Perhaps such a number of godly men"—about sixty —"never before met in Maryland, perhaps not on the continent of America." Dr. Coke presided ; and while he impressed everyone with his greatness of soul and fervent spirit, it is worthy of note that at this Conference he himself received his chief missionary inspiration. Abel Stevens, in his "History of the Methodist Episcopal Church," relates that "at the Baltimore Conference Dr. Coke heard the appeal of Black for Nova Scotia. He responded to it with his whole heart, begging money for a mission to that province, ordaining preachers for it, and especially commissioning Garrettson for it." With Garrettson was associated James Oliver Cromwell, who had already had several years' experience in the itinerant ranks. The two sailed from New York in the following February, and after being tossed about by a severe storm for fourteen days landed at Halifax. Black had thus obtained the desire of his heart—he had secured co-laborers for the Nova Scotia field.

Garrettson and Cromwell Appointed to Nova Scotia.

Garrettson began his ministry in Halifax; but while he received encouragement and sympathy from some in prominent positions—notably the Rev. Dr. Breynton, rector of St. Paul's, and Governor Parr—he did not escape the enmity of the baser sort. "For two nights we had a little disturbance. One night the stones flew, and one nearly a pound weight was levelled at me, but missed its aim, and struck out two panes of glass near my head. . . . This is but trifling if I can win souls to Jesus." Toward the end of winter Garrettson made a tour of the country, and in the space of a fortnight travelled three hundred miles through deep snow, and

The Work of Garrettson at Halifax.

preached twenty times. A second tour took him to Windsor, Cornwallis, Wilmot, Granville, Annapolis and Digby, the last place, as he remarks, being "entirely destitute of a minister, and I fear of religion too." Nevertheless he formed a society at Digby, during the following summer, of sixty members, nearly all of whom were colored people. Through the Annapolis valley he came into frequent contact with Alline's followers, "as deluded a people as I ever saw," he remarks. The extent to which the Antinomian poison had infected these people may be inferred from the following typical case. "I was conversing," writes Garrettson, "with one who seems to be a principal person among them. She said she believed death would slay more sins for her than ever were destroyed before. 'As for sin,' said she, 'it cannot hurt me; not even adultery, murder, swearing, drunkenness, nor any other sin can break the union between me and Christ.'"

Arrangements for Church Building.

Black's labors at this period were not followed by the results to which he had been accustomed. The divisions and heart-burnings in the societies were not entirely healed, and this was a serious hindrance to the work. Garrettson's work, though not uniformly successful, was more encouraging. If diligence counted for anything, his labors should have been very fruitful. When in Halifax he was accustomed to conduct five preaching services on the Lord's day. At some of the country places on his extensive field the work prospered. At

Windsor he found "a loving society," at Liverpool "a lively society." "Alline's small party," he writes, "oppose us warmly. The greater part of the town attend our ministry, and the first people have joined our society." Arrangements for church building were inaugurated at Windsor, Annapolis and Cornwallis, and altogether the external circumstances of the Methodist congregations showed great improvement.

The Work at Barrington.

At Barrington an unpromising beginning resulted in a successful ending. The place was reached under difficulties, the route along the coast being only a narrow path through miles of lonely forest. Literally through mud and water Garrettson and a travelling companion reached Barrington; but there seemed to be no one to receive them, perhaps for the reason that the people had been warned against the Methodist itinerant, first by a New Light preacher, who represented Garrettson as "legal and destitute of faith," and also by a Calvinist minister, who denounced him as a "dangerous Arminian." There was a meeting-house that had been built by the Congregationalists; and although it had neither doors nor windows, notice was given that a stranger would preach there "an hour before sunset." About twenty people came, listened in silence, and went away; but one woman, touched with compassion, returned and invited the weary travellers to her home. This woman was subsequently converted under Garrettson's preaching, lived a consistent

Christian, and died at the age of ninety-six. On the Sunday the congregation increased to one hundred, but still regarded the preacher with coldness and suspicion. During the week several islands were visited, and on the following Sunday Garrettson returned to Barrington. At first the outlook was darker than ever, for when he reached the meeting-house at the appointed time no one was there to meet him. Like many another discouraged preacher, Garrettson betook himself to prayer. "I retired into a wood," he says, "about a quarter of a mile from the place, and entreated the Lord to send out people and bless His word. Upon returning to the meeting-house I saw the people assembling from every part of the town, and in a little while we had a large company. The cloud that had oppressed my mind instantly vanished, the Scriptures opened to me, and the word of the Lord reached the hearts of the hearers. Between two and three hundred were awakened in a greater or less degree. After the meeting it appeared that their shyness and their prejudices were all removed, and they came around me on every side, with tears inviting me to their homes."

Halifax in 1786. Black's Headquarters.

In the spring of 1786 William Black transferred his headquarters to Halifax. Speak-of the religious divisions of the people, he says, "There is one large English church, one small Dutch church, one Presbyterian meeting-house, one Roman Catholic chapel, besides a small society of Quakers, one of Sandemanians, and one of the followers of Swedenborg, together with a few of Lady Huntingdon's society, and a great swarm of infidels.'' Methodist preaching had been heard but seldom, and the little society was scattered ; but Black succeeded in forming another, and some time subsequently reported ''thirty-two in society.''

First Conference in the Maritime Provinces, 1786.

The fewness of the laborers and the largeness of the field, the irregular mode of working, and the fact that New Brunswick, with a population of many thousands, was yet untouched, led to arrangements for a Conference in the autumn of 1786. Dr. Coke expected to be present, but failed to appear, and no explanation of his absence was received.* Nevertheless the Conference was held, and six preachers were stationed as follows : Garrettson and Black at Halifax, a circuit extending all the way to Digby ; John Mann at Liverpool ; Cromwell and James Mann (brother of John) at Shelburne and Barrington ; Grandon (a new recruit) at Cumberland. The number of members reported was five hundred and ten.

In 1788 James Wray, an English preacher, was appointed by Wesley to superintend the

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* Subsequently the cause was ascertained. Dr. Coke with three missionaries (two intended for Newfoundland), embarked at Gravesend, 24th September, but head winds and stormy weather delayed them many days. The voyage was a succession of tempests of unusual violence, and at last the captain, in despair of reaching Halifax, resolved to run for the West Indies. No sooner was the course changed than the weather changed also, until, as Dr. Coke said, "it seemed as if angels blew the gale." On the morning of Christmas Day the battered, leaking ship reached Antigua. The rest of the story is well known.

First Superintendents in Maritime Provinces, Wray and Black. 1788.

work in the Maritime Provinces. At this time not one of the Nova Scotia preachers was ordained, a circumstance which militated somewhat against their usefulness, or at all events their influence, and three of the number—William Black, John Mann and James Mann—resolved to attend the Conference at Philadelphia to obtain ordination there, which was readily accorded them. Wray attended the same Conference, and after its conclusion the four returned to Nova Scotia and resumed their labors. Wray's administration does not appear to have been very successful, and differences arose between him and two of the brethren. Friendly consultation at a later date restored harmony ; but Wray was convinced, it would seem, that he could not bring the irregular methods of the New World under subordination to the rigid military discipline to which he had been accustomed, and he requested Dr. Coke to relieve him from the responsibilities of his office. Coke consented, and William Black was appointed superintendent of the work in Nova Scotia, New Brunswick and Newfoundland. For many succeeding years the work continued to be of the same arduous and self-denying character that I have endeavored to describe; but as the appointment of William Black to the superintendency marks the beginning of a new era in the development of Methodism in Eastern British America, so it affords a convenient point at which to break off this brief and imperfect sketch of "pioneer days in the Maritime Provinces."

V.

CAMP-MEETINGS AND SUMMER SCHOOLS.

In the heading of this chapter I bring together, by way of contrast, two widely different forms of Christian activity, the one breathing the spirit of intense evangelism characteristic of pioneer days, the other no less earnest, but assuming a form adapted to changed conditions, with a view of meeting present-day needs. Let me first describe a typical camp-meeting of fifty years ago.

Camp-Meetings First Organized by the Presbyterians.

Camp-meetings originated with the Presbyterians in the Western States of America, where religious conditions justified extraordinary methods. The Methodist itinerants were not slow to perceive the value of such an agency, and being unhampered by conventional rules of order and decorum, such as prevail in long-established communities, they quickly adopted the camp-meeting as a means of deepening religious interest and reaching a class of persons who could not be reached except by some unusual method. At the time of which we speak, population was sparse and settlements were few and far between. There were few "centres of population" where the people might gather for social intercourse; in fact, about the only thing that broke the monotony of their daily existence was the flying visits of the Methodist itinerant, who came and preached in wayside cabin or log school-house, and then hurried on to his next appointment.

What the Camp-Meeting Meant to the Settlers.

Among a people so circumstanced the announcement that a camp-meeting, to last for a week, would be held at a certain time and place, created quite a flutter of excitement. Preparations would at once begin, and as the time drew near the event was looked forward to with eager anticipation. To some it came as a welcome respite from the toil and sordid cares of their daily life; to others it afforded an opportunity for social intercourse which human nature so strongly craves; while others were attracted solely by the novelty of the occasion and its unknown possibilities of adventure, excitement or amusement. But there were others who were moved by deeper feelings—godly men and women who found it not easy, in the absence of Christian intercourse and the means of grace, to maintain a steady soul-growth and a daily fellowship with God. These looked forward to the camp-meeting as an opportunity for spiritual quickening that was sorely needed, and also a time when unconverted children and neighbors might be brought into the fold of God.

A spot was usually selected in the wooded portion of the farm of a staunch Methodist,

The Camp-Ground.

and in a Methodist neighborhood, near to a good supply of pure water. If a piece of ground could be discovered sloping gently in one direction, so much the better. Some days in advance of the camp-meeting a group of sturdy axe-men would put in an appearance, and proceed, under the direction of a senior itinerant, to prepare the ground. The smaller trees and underbrush are carefully removed, and afterwards used in building a brush fence or stockade around the camp-ground, leaving an opening at one side only, usually in the direction of the nearest highway. Inequalities in the surface of the ground are levelled as much as possible, and all roots and rubbish cleared away. Then a "preaching-stand" is erected at the foot of the slope, constructed—both walls and roof—of rough deal boards, and divided into two parts, the front part having a long seat for the preachers and a sloping desk for Bible and hymn-book, the rear part a small room where the preacher who is to officiate can retire for meditation and prayer, unless he prefers a dim forest aisle, which is sometimes the case. Large trees are cut down and the stems dragged to the spot to serve as supports for seats. If it be a neighborhood where lumber is easily obtainable, perhaps a tabernacle of good size is erected, in which services may be held in case of rain. In front of the preachers' stand a long pole is stretched on short supports—a convenient place for penitents to kneel when the battle is fairly begun and "the slain of the Lord are many." Several wagon-loads of straw are brought from neighboring farms and strewed liberally over the ground, contributing to cleanliness and affording protection from damp. Lastly, several light-stands are erected at convenient points. These are constructed of four upright poles, with cross pieces at the top, on which other poles are laid side by side, making a foundation on which earth is piled to the depth of a foot or more. On this is placed a quantity of fuel—pine roots if possible, as these burn freely and give excellent light.

The People Who Came to the Camp-Meeting.

Preparations, so far as the ground is concerned, may now be regarded as complete. Families in the neighborhood, and some from adjacent neighborhoods, have already prepared their rough board or cotton tents, and are in a position to extend hospitality to wayfarers from distant places until these also have their temporary shelters in order. Among the earlier arrivals are the itinerants from various fields, who have come praying for and expecting glorious displays of saving power. On the first day of the meeting the tide fairly sets in, and the people begin to arrive in considerable numbers, some of them from a distance of thirty, fifty, or even a hundred miles. They come in wagons, on horseback, on foot, some in the earlier days even on ox-sleds, bringing such store of provisions, bedding and cooking utensils as might suffice for their simple wants during the ensuing week. As they meet on the outskirts of the camp-ground tongues are loosed. There are hearty greetings between friends who have not met for years, kind inquiries after children and neighbors, and hopes expressed for a "good time" during the meeting. Then the bustle of preparation goes on, erecting temporary shelters and stowing away food and other supplies.

The First Day in Camp.

The noonday meal is quickly dispatched, and not long after a rousing blast from the preachers' stand on a tin horn in the hands of a stalwart itinerant goes echoing through the forest glades, notifying the people that the time has come for the first service to begin. They assemble quickly, for this is a summons that must not be neglected, and the service opens with a stirring Methodist hymn. It is sung to an old-fashioned tune, sometimes in a minor key, but it bears on its wings the pleading of earnest hearts. The object, at this stage of the service, is to quicken the faith and zeal of God's children and draw out their sympathy for the unconverted. Then follows an earnest, heartfelt prayer, to which there are a few timid responses (they will be more frequent and much heartier by-and-by). Another hymn is sung, and the preacher takes the stand for the opening sermon or exhortation, as the case may be. The text is brief and pointed, and the sermon equally so. Without preliminary the opening words ring out distinct and clear, "Brethren, pray," "Wilt Thou not revive us again?" or the like. No time this for learned exposition, but a splendid opportunity for exhortation, of which the speaker avails himself to the fullest extent. The praying brethren and sisters understand him perfectly. It is a trumpet-call to form the "far flung battle line," for well they know "the day of the Lord is near in the valley of decision." A prayer meeting follows, in which earnest though uncultured men and women tell out in homely phrase their longing for a baptism of the Holy Spirit, or plead for the conversion of children and neighbors. The prayer meeting ended, an intermission follows till the time of the evening service, which resembles that of the afternoon.

Preparing for Service by Prayer.

On the following day the people assemble in larger numbers, and the interest deepens. In the early morning the voice of family devotion is heard in the tents. After breakfast a prayer meeting is held in front of the stand, and some present themselves as seekers of full salvation. At ten o'clock there is preaching, again at two, and in the evening after the fires are lighted, each sermon is followed by a lively exhortation and prayer meeting. The number of "seekers" has increased, and among them are some awakened sinners pleading for pardon. But these services are only preliminary skirmishes, preparatory to the decisive battle which is yet to come. By the end of the week (such meetings usually begin on Wednesday) the few hundreds present on the first day have increased to thousands it may be, and with anxious hearts the preachers

THE SUMMER SCHOOL FOR THE STUDY OF THE BIBLE AND MISSIONS AT SAULT STE. MARIE.

WHERE LONDON DISTRICT HELD A SUMMER SCHOOL FOR THE STUDY OF THE BIBLE AND MISSIONS.

and praying helpers survey the multitudes, hoping for a general "breaking down" before the Lord's day dawns. For the first two or three days the tide of battle ebbs and flows, but victory always turns on Israel's side.

An Evening Meeting—Decision Night.

As the decisive hour draws near interest is intensified. No one can tell when the culminating point will be reached, but come it will. Perhaps it is during an evening service. A multitude are there. Every seat is occupied, and on the outer circle hundreds are standing, most of them careless, unawakened people, some of them scoffers, and some of the rowdy type, it may be, bent on mischief. A chosen band of reliable men patrol the outskirts of the crowd, ready to check the first symptoms of disorder. On the stand all the preachers are seated, save the brother who is to officiate, and he is in the inner room, prostrate on the floor, his face resting on his open Bible, pleading with God "with groanings which cannot be uttered," for "grace to help in" this "time of need." Fires have been kindled on the light-stands, and the resinous pine roots send up shoots of flame that light up the whole encampment with a lurid glow and penetrate the gloom of the surrounding forest. What a scene for the pencil of a Rembrandt or the pen of a Dante! Nay, rather what a scene for the pen of inspiration; for these earthly lights and shadows are but tame, neutral tints compared with the stronger lights and shadows which sin and salvation cast athwart the human soul.

But now it is time for the service to begin. A hymn is sung, something to stir the martial ardor of every soldier of the cross, and hundreds of praying hearts respond to the challenge :

"Hark, how the watchmen cry,
Attend the trumpet's sound !
Stand to your arms, the foe is nigh,
The powers of hell surround.
Who bow to Christ's command,
Your arms and hearts prepare !
The day of battle is at hand !
Go forth to glorious war !"

Prayer follows, earnest, pleading, tender and importunate by turns, as if the suppliant would storm the very mercy-seat and compel the blessing he so much desires. A portion of Scripture is read, something which bears upon the theme of the coming discourse, and then another hymn—a hymn of invitation, instinct with the Gospel message :

"Come, sinners, to the gospel feast,
Let every soul be Jesu's guest ;
Ye need not one be left behind,
For God hath bidden all mankind."

Very plaintive and entreating it sounds, as some tune in a minor key carries the words across the encampment and upward toward the listening stars.

The Call to Repentance.

And now the congregation settles down, and with faces turned toward the stand, where the preacher has just arisen to announce his text, await the message that is coming. The theme is in keeping with the circumstances of the hour: "Repent ye, therefore, and be converted, that your sins may be blotted out when times of refreshing shall come from the presence of the Lord." There is no display of learning, no graces of artificial oratory, but an intense earnestness that carries conviction to every heart. As the preacher proceeds, his soul kindles with an intense fervor which quickly reacts upon his susceptible audience, and the saints begin to respond with fervent "Amens," or to shout aloud for joy. And then, suddenly it may be, the grace of exhortation descends upon the preacher; the repressed feelings of his soul overleap all barriers, and a torrent of expostulation, warning, entreaty and appeal beats like a tempest in the faces of the spellbound multitude, who listen as if an angel spake to them.

Conviction of Sin.

Pausing for a moment, as though to gather strength for a fresh effort, the silence is broken by the bitter cry of someone whom the Spirit's sword has wounded, quickly answered by another and yet another from different parts of the ground. A wave of deep emotion sweeps over the congregation, for they know the crisis of the battle has come; and the feeling is intensified when some careless onlooker, perhaps a scoffer at holy things, is seized with pungent conviction and falls to the earth with a loud cry as though stricken suddenly in battle. Before the bystanders have recovered from their amazement another and yet another is similarly affected, and in a short time a score, it may be, who up to that time were careless and unconcerned are now prostrate on the ground, some still and silent as if already dead, others convulsed with agony and crying aloud to God for mercy.

The Power of Prayer.

During this critical time the preachers have not been idle. Descending swiftly from the stand they make their way through the congregation, exhorting, instructing, praying, and pointing sinners to the Lamb of God. In a short time perhaps half a score of praying circles have been formed around the awakened ones, where parents are praying for their children, wives for their husbands, and neighbor for neighbor. In a church such a scene would be dire confusion; but out in the open air beneath the lofty dome of God's leafy temple, where each Christian heart is intent upon the one thing of leading troubled souls to the source of peace, the confusion is scarcely noticed. Perhaps there comes a lull in the concert of prayer and a voice is lifted up in song. For the moment Charles Wesley's stately measures are laid aside, and feeling finds expression in a homely camp-meeting melody with many repetitions. Such a stanza as

"Venture on Him,
Venture on Him,
Venture on Him just now,"

may be very poor poetry, but it supplies just the direction and encouragement that the penitent seeker needs, and under its inspiration some do venture; they "step on the seeming void, and find the rock beneath." Then the shouts of victory begin to resound. Charles Wesley is recalled, and the forest re-echoes the strains of his grand salvation hymn:

> "My God is reconciled,
> His pardoning voice I hear,
> He owns me for His child,
> I can no longer fear,
> With confidence I now draw nigh,
> And Father, Abba, Father, cry!"

The hours have passed almost unheeded, and there is regret when the service is brought to a close. Many find it hard to leave the sacred spot, and sometimes the midnight hour will pass ere sleep and silence settle down upon the scene.

The Sabbath Day Services.

The Sabbath is in some respects a great day. In the early morning prayer meetings are going on in many of the tents; at nine o'clock a fellowship meeting begins, and many joyous testimonies are borne to Christ's saving power. The congregation is largely increased by people from the surrounding neighborhoods who come in for the day. Sermons calculated to deepen the impression already made are delivered, followed by exhortation and prayer. And so the time passes until Tuesday or Wednesday, which is not only the last, but is also the great day of the feast. The morning prayer meetings are unusually tender, for the time of parting is near. At nine o'clock or thereabout the love-feast begins, and for an hour and a half testimonies follow in rapid succession, mingled with strains of triumphant song. Perhaps there is a short discourse from an experienced preacher—words of counsel and encouragement that will be helpful alike to new convert and mature Christian as they return to their homes to face the toils and temptations of daily life. After this the sacramental bread is broken and the wine is poured, and preachers and people together commemorate, in that leafy temple, the dying love of their divine Redeemer, and anticipate the day when they shall sit down at the marriage supper of the Lamb.

Saying Good-bye.

But one thing more remains to be done, and this is never omitted. After a short interval the preachers take their places in front of the stand, while the people, starting from the upper part of the ground, pass them in single file, receiving from each a cordial handshake and a word of counsel or of prayer. What marvel if every face is bathed in tears; for they have fought and triumphed together, and now they are about to part, some of them to meet no more till they pass beyond the river. But even in this solemn hour faith triumphs over doubt and fear, and they lift their voices in victorious song:

"And let our bodies part,
To different climes repair!

Inseparably joined in heart
The friends of Jesus are !
Jesus, the corner-stone,
Did first our hearts unite,
And still He keeps our spirits one,
Who walk with Him in white.

"O let our heart and mind
Continually ascend,
That haven of repose to find
Where all our labors end ;
Where all our toils are o'er,
Our suffering and our pain !
Who meet on that eternal shore
Shall never part again."

The Camp-Meeting Closed.

The service is over, and now begins the preparation for departure. Tents are struck, household effects placed in vehicles ready to receive them, and soon the faithful few who have remained to the last are wending their way to their various homes. Meanwhile the itinerants have mounted their horses and turned their faces toward their distant fields of labor. For a few days they have enjoyed sweet communion and have been sitting "in heavenly places in Christ Jesus"; now they go back to solitary journeys, to hardship and privation, to loneliness and poverty ; but their hearts are strong in the Lord, and no murmuring thought has place. For a time, perhaps, they ride together ; but soon their ways diverge, and each rides forward alone, meditating on the goodness and faithfulness of God and planning fresh campaigns for the truth. Noble and heroic men, may your memories be ever kept green! Meanwhile, to us who linger a few moments by the deserted camp-ground there comes, mellowed by distance, the strains of a familiar hymn sung by a group of rejoicing converts as they wend their homeward way. Gradually this also melts into silence. The feast of tabernacles is ended.*

Summer Schools for the Study of the Bible and Missions.

The Summer School differs from the old-time camp-meeting, alike in its plans, methods and aims. It is true the evangelistic spirit is by no means ignored in the Summer School, and the deepening of spiritual life in Christian workers is kept steadily in view. The main object, however, is not to attract large numbers of unconverted people with the hope that they may be brought under the saving power of the Gospel and become true Christians, but to bring together a select number of those, especially among the young people, who are already enlisted under Christ's banner, and desire a better equipment for personal service. The chief factor in this endeavor is the prayerful and systematic study of the Bible, and of missions as the legitimate outcome of all Bible study that counts for anything. Whether the desired results will follow depends chiefly on three things: The plans adopted, the character and aim of the leaders, and the extent to which all the exercises are permeated with the spirit and presence of the Master.

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* The foregoing may be accepted as a fairly accurate sketch of a typical camp-meeting in the middle of the nineteenth century.

Plan at Least Six Months in Advance.

A Summer School, to be successful, cannot be planned for in a day. Nothing should be left to chance. Everything, down to the last detail, should be anticipated long before the date at which the school is to assemble. A year is none too long in which to evolve a good programme and secure the necessary leaders. Before a school has closed its sessions in a given year, plans for the next year should be initiated. After that come the opportunities for revision, elaboration, filling vacancies, perfecting details. On many districts organization is already fairly complete, but the best organization will fail unless there is skill to guide and energy to execute. Someone must do the planning, and someone must be responsible for carrying out the plan in each department. "What is everybody's business is nobody's," and what is nobody's business is everybody's—to criticize. Plans may vary in different localities because of local circumstances, but there are certain features which should be common to all, and some of these I will indicate.

1. The Number of Schools.—The tendency is to multiply unduly. This has many disadvantages. (1) The attendance, in most cases will be small, and the inspiration of numbers will be lacking. (2) The cost will be relatively greater than in the case of a larger gathering, and there will be fewer to share it. (3) The preparation of a large

number of different programmes will be a difficult task, and will sometimes fall into unskilful hands. (4) To secure the necessary number of competent leaders will be simply impossible, and without these the schools will degenerate into picnics. (5) Local and sectional interests will be apt to predominate instead of broad unselfish aims. (6) The afterglow and educational effect will be confined to a narrow circle, and will soon expend their force. In view of these circumstances, and others that might be mentioned, it would seem desirable that if it is impracticable to hold a school for an entire Conference, at least several districts should unite their efforts. Better one good strong school than half a dozen weak ones.

Better One Good, Strong School Than Half a Dozen Weak Ones.

2. The Place of Meeting.—As a rule a central place should be chosen, easy of access by railway or steamboat or both, with convenient rooms for study, class-work and mass meetings, and where arrangements for comfortable board can be made at reasonable rates.

The Programme.

3. The Programme.—This is a matter of prime importance, and should be in the hands of a small but thoroughly competent committee. While the general scope is "The Study of the Bible and Missions," there is room for great variety of detail. Those having control of the school should see that it is kept true to its name. The Bible is to be studied, and not some fanciful—not to say sceptical—theories about the Bible. Missions are to be studied in their practical,

A MORNING CLASS AT A SUMMER SCHOOL FOR THE STUDY OF THE BIBLE AND MISSIONS,
VICTORIA COLLEGE, TORONTO.

present-day aspects, but from a New Testament standpoint, and not some abstract theories about missions. Bible studies should be at once devotional and practical, deepening spiritual life and meeting present-day questions, so that the student may reach solid standing ground; mission studies should gather around one central idea, "The Evangelization of the World in This Generation."

Talent for Summer Schools.

4. The Leaders.—Of equal importance with the programme is the band of leaders who will conduct the various studies. This is a work for students, not novices. It is not enough that a man or woman can talk glibly, or has collected a certain amount of surface information on a given subject. The real question is, Has the leader thoroughly mastered his subject, and can he so teach it that others can get an intelligent grasp of it? This applies chiefly to Bible studies. In regard to missions, men and women fresh from the field can render most useful service by telling the story of what they have seen, but only those who have made them a life-long study can deal intelligently with the problems of missions. To sum up, get the best and most thoroughly equipped leaders within reach, even if it costs something. In so important a matter cheap teachers may be the dearest.

5. The Executive Committee.—The preparatory work for a Summer School naturally falls into the hands of the District Executive; but where several districts are

to unite, a limited number of representatives from each district should be formed into a central committee to map out a general plan for the Summer School, and then assign the different parts of the work to subcommittees or individuals to arrange for programme, speakers, music, transportation, entertainment, printing and advertising, decoration of building, tents (if needed), and the thousand and one details, each small in themselves, but which in the aggregate have so much to do with the success of a Summer School. And let no one accept an appointment who is not prepared to devote all necessary time and energy to do the work assigned in the best possible way.

The Summer School Executive.

The Local Leagues and the Summer Schools.

6. The Local League.—No matter how capable and even self-denying the Central Executive may be, its work will be only a partial success unless it has the unstinted sympathy and support of the local Leagues. There is where a successful Summer School has its roots, and upon them it depends for its nourishment. In this connection a few specific points may be helpful. (1) Let all plans for the year's work have some reference to the school of next summer. (2) Let it be remembered in prayer at every devotional meeting. (3) As soon as the programme is issued (which should be months in advance) procure a copy and study every topic as far as materials are within your reach. (4) Plan to attend the school yourself, begin at once to save up for the purpose, and let no trifling circumstance turn

you aside. (5) Talk the matter up among your friends, and induce as many as possible to attend. (6) When the time comes go to the school in the spirit of prayer, resolved upon two things : to contribute all you can of personal service to make the school a success, and to get all the good you can out of it.

Successful district and circuit schools for the study of the Bible and missions have been held at all seasons of the year. These smaller gatherings usually last for three or four days, and are managed by local workers. The teachers and speakers should be given sufficient time to prepare thoroughly ; and every district should be as carefully planned as if a large Summer School were to be held, for the strength of a school does not lie in the number of students in attendance, nor in the talent of the teachers or ability of the speakers, but in the prayerful spirit of all the workers and students.

Remember ! the young people of to-day will be the leaders of to-morrow in the work of evangelizing the world, and they cannot be too well equipped for the task. Summer Schools, wisely conducted, will contribute to this end. Let them be heartily sustained.

VI.

UNION MOVEMENTS AND WHAT CAME OF THEM.

Methodism in Upper and Lower Canada in 1808.

The story of "Pioneer Days," told in some of the preceding chapters, covers the last quarter of the eighteenth and the opening years of the nineteenth centuries. In 1808 there were two Methodist districts in the Canadas: the Lower Canada, comprising three circuits—Quebec, Montreal and Ottawa; and the Upper Canada district, with nine circuits—Cornwall, St. Lawrence, Augusta, Bay of Quinte, Smith's Creek, Yonge Street, Niagara, Ancaster and Long Point. Besides these there were two circuits in Lower Canada extending beyond the American boundary: Dunham, connected with the New York Conference, and Stanstead, connected with the New England Conference. On the whole ground there were nineteen preachers, including two presiding elders, and a membership of about three thousand. Between the date just referred to and the first union with the British Conference in 1833 there intervened a period of nearly a quarter of a century. The latter date may be regarded as an epoch year, when a new trend was given to the work of Methodism in the Canadas.

The War of 1812.

One of the chief causes which led to the union movement was the disastrous and altogether unjustifiable war of 1812 between the United States and Great Britain. Space forbids any reference to details. Suffice it to say the Republic that began the war without just cause continued it with few and indecisive victories, and was compelled to retire in the end shorn of much of its prestige and, but for the (perhaps unwise) magnanimity of Great Britain would have been denuded of much of its territory. The verdict of history justifies, to some extent at least, the revolt of the American colonies in 1776, but has scarcely a word of apology to offer for the cruel war of 1812.*

How the War Interfered with the Work.

With the exception of two circuits in Lower Canada, extending over the American border, the whole of the Canadian work was connected with the Genesee Conference. On the 23rd of July, 1812, about a month after the declaration of war, this Conference met not far from the Niagara frontier. None of the Canadian preachers were in attendance; but the bishop, with sublime faith in God, calmly proceeded to arrange the work and station the preachers as if no conflict was at hand. Preachers of British or Canadian birth were allowed to remain in Canada, and only two or three Americans were appointed, among whom was Nathan Bangs. He relinquished his charge, however (Montreal), with the consent of the bishop, and another —Josiah F. Chamberlain—did not go to his field. It was just as well, for when news of the declaration of war arrived at Quebec, the Government issued a proclamation commanding all American citizens to leave the province by the 3rd of July.

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* In the American Congress, on the 2nd of January, 1813, Mr. Quincy denounced the war in no measured terms. "We seized," he exclaimed, "the first opportunity to carry the war among the harmless colonists. It was not owing to our Government that the bones of the Canadians were not mixed with the ashes of their habitations. Since the invasion of the buccaneers there is nothing in history more disgraceful than this war."

British Wesleyan Missionaries Appointed, 1814.

During the interregnum caused by the war, some correspondence took place between members of the Methodist society in Montreal and the authorities of the British Wesleyan Missionary Committee, requesting and recommending the appointment of missionaries to Lower Canada. The request met with a favorable response, and in 1814 John Strong was sent to Quebec and Samuel Leigh to Montreal. Not only was this done without communication with the American bishops, which was perhaps impracticable during the war, but it was done at the request of certain individuals in Montreal, and not of the society as a whole; and in this lay the germs of future trouble. At the close of the war in 1815, the Genesee Conference resumed its control of the work in Canada; but, recognizing the difficulties of the situation, the bishop exercised unusual care in the selection of men, so that no offence might be given to a people whose feelings had been rendered very sensitive by the three years' struggle. Quebec and Montreal

The Genesee Conference of 1815 and Its Difficulties.

were left to be supplied, but the British Conference appointed Richard Williams to the former place, and John Strong to the latter. When Strong reached Montreal, he desired to use the chapel already erected, but was opposed by Henry Ryan, the presiding elder of the Lower Canada district. As once it happened at Iconium, where "the multitude of the city was divided, and part held with the Jews and part with the apostles," so now it happened in Montreal—the society "was divided, and part held with" Mr. Strong "and part with" Elder Ryan. The latter wrote to Bishop Asbury, rehearsing the facts; and the bishop, in turn, wrote to the Wesleyan Missionary Committee in London.

British vs. American Control of Methodism in Canada.

When the General Conference assembled in Baltimore in the month of May, 1816, the recent death of Bishop Asbury cast a shadow over its sessions. Bishop M'Kendree presided; Messrs. Black and Bennett were present to represent the British Conference, and William Case and Henry Ryan were there as delegates from the Genesee Conference; hence there was no danger that Canadian affairs would be overlooked. Statements were presented, the letter to Bishop Asbury was read, and the whole subject referred to a committee. At a subsequent stage the committee presented a report in which they recognize "an earnest desire to have all existing difficulties terminated"; deprecate the unhappy dissensions in Montreal; claim that the circuits in

Canada had been supplied during the war as regularly as circumstances would permit; also "that it is the desire of the great majority of the people in Upper and Lower Canada to be supplied as heretofore with preachers from the United States"; and concluded by submitting a resolution affirming in effect, that they could not, consistently with their duty to the societies in Canada, give up any part of them to the superintendence of the British Connexion. A respectful letter was addressed to the London Missionary Society, explaining the reasons for the resolution, but no good came of it, and the unhappy divisions continued. Instead of withdrawing their missionaries, the Wesleyan Missionary Committee increased them, and even sent some into Upper Canada.

First Conference in Canada, 1817.

In the year 1817 the first Methodist Conference ever held in Canada assembled in a chapel in the township of Elizabethtown on the Augusta circuit. It is memorable chiefly as marking the beginning of the most extensive revival of religion that had ever occurred in the country, and it may be questioned if it has ever been exceeded to this day. It is believed that during the sessions of the Conference more than one hundred persons were awakened, of whom the greater part found peace in believing. The revival extended to all parts of the Augusta circuit, and then through the fields westward. In fourteen months more than three hundred persons in the Bay of Quinte region professed conversion, many of whom were heads of families. From the Bay of Quinte the work spread to Niagara, where about four hundred were converted in one year. The total ingathering from the revival which began at the Elizabethtown Conference was about fourteen hundred.

A Great Revival.

An Effort to Adjust Differences.

It would be pleasant to record that the revival put an end to divisions and estrangements in the Methodist societies, but this was not the case. In the year of which we speak, nine English preachers were stationed in the two provinces, of whom five were in Upper Canada. There can be no doubt that the authorities in England acted in perfect good faith; but they were misled by the partial and one-sided statements of persons in Canada who, while speaking for themselves, were assumed to be speaking for the whole Methodist people. The contentions arising from the presence of two Methodist bodies on the same ground were much deplored, and led Bishops M'Kendree and George to remonstrate with the British Missionary Committee, and to lay before them a full statement respecting the situation in Canada. The reply of the Secretaries—Rev. Jabez Bunting, Richard Watson and Joseph Taylor—indicated clearly their desire to promote the most amicable relations between their missionaries and the Canadian preachers. But circumstances seemed to render this impossible; the divisions continued, and the irenical resolutions of the Wesleyan Missionary Committee seemed like water spilt upon the ground.

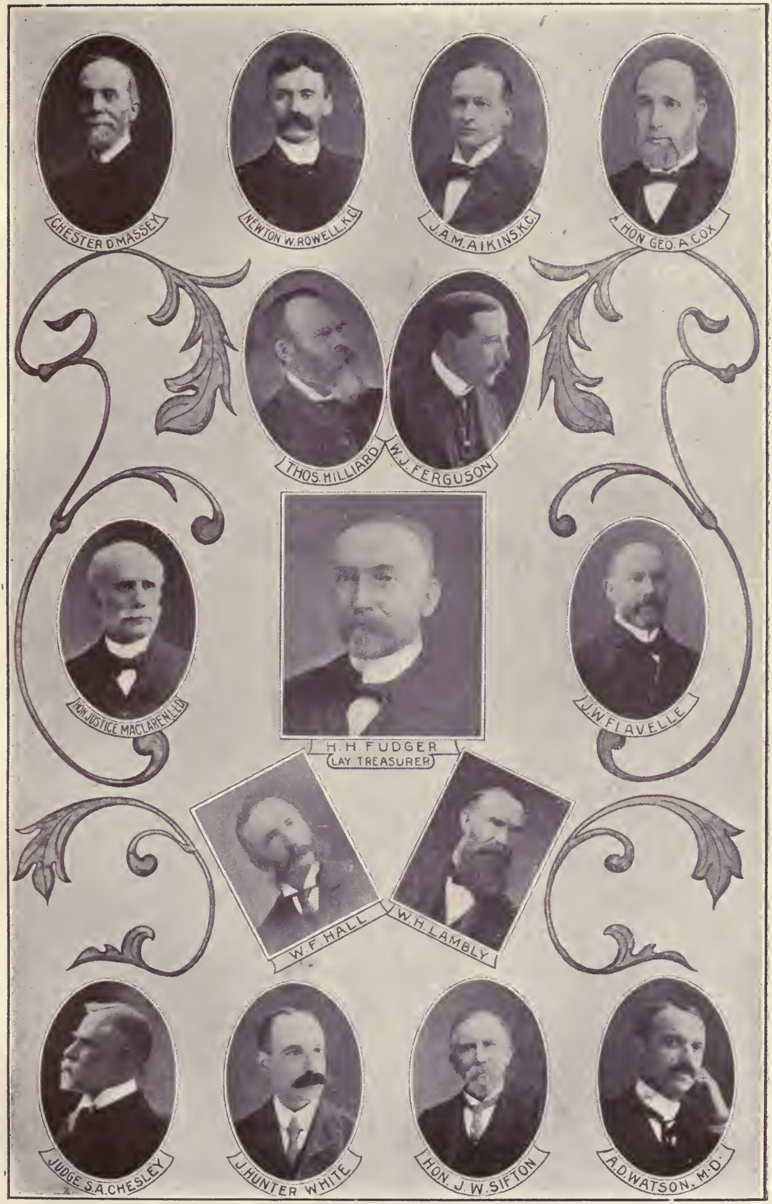
Lower Canada Given to the British Wesleyan Conference.

The General Conference, which met in Baltimore in the month of May, 1820, gave careful consideration to the condition of affairs in Canada. Numerous petitions and memorials were received from the Canadian societies, protesting against the interference of the English preachers, and praying for a continuance of ministerial service from the United States. The letter from the secretaries of the British Missionary Committee was also read, after which it was "Resolved, . . . that it is the duty of the bishops of the Methodist Episcopal Church to continue their episcopal charge over our societies in the Canadas, all except Quebec." At a subsequent stage this resolution was so far modified as to authorize the delegate who might be sent to England to consent to the transfer of the whole of the Lower Canada district to the jurisdiction of the British Wesleyan Conference. The latter body agreed to the proposal, and thus the dispute which had continued for years was happily terminated, peace and goodwill were restored, and the preachers of the two Connexions pursued their work in separate provinces without interfering with each other's fields.

Upper Canada Continues as Part of the Genesee Conference.

A Separate Conference Formed in Upper Canada.

Previous to the General Conference of 1824, the question of admitting laymen to the Annual and General Conferences had been the subject of a good deal of discussion, so much so that the Conferences seem to have elected their delegates largely on that issue. The Genesee Conference, with



LAY MEMBERS OF THE GENERAL BOARD OF MISSIONS, 1902-1906.

which the two districts in Upper Canada were connected, was generally favorable to the change ; for instead of sending the presiding elders to the General Conference, as was the usual practice, on this occasion they were passed by. This gave great offence to Henry Ryan, the presiding elder of the Bay of Quinte district, and he immediately began an agitation all over his district by violent appeals against the "reformers," as they were termed. Although Ryan was never a favorite among the preachers he was very popular among the people, and his appeals to the latter to seek a separation from the jurisdiction of the Church in the United States made some impression. He was joined in the crusade by a local preacher named Breakenridge, and together they called conventions and harangued the people. These conventions delegated Ryan and Breakenridge to attend the General Conference and effect a separation ; but when they presented themselves at Baltimore they were refused a seat, which gave further offence to the Canadian elder. The question of lay delegation, and all the petitions and memorials relating thereto, was referred to a committee, which after full discussion adopted a report to the effect that the proposed change was inexpedient ; and the report was confirmed by the Conference. The further question of the formation of an independent Methodist Church for Canada, with a resident bishop, was next taken up, and the two delegates from that country, though not favorable personally to the proposed change, advocated some concessions for the sake of peace. It was finally decided that there should be a separate Conference in Upper Canada but under the superintendency of the American bishops.

First Canadian Conference Meets 1824.

The first Conference of the Canadian preachers met in the village of Hallowell, 25th August, 1824. Bishops George and Hedding presided, and William Case, who had entered the itinerant ranks nineteen years before, was chosen Secretary. Thirty preachers composed the entire Conference. Peace and harmony reigned during the session, but it was evident there existed a general desire that Methodism in Upper Canada should become an independent body not later than the General Conference of 1828. To prepare the way, a memorial to the several Annual Conferences was adopted, setting forth the reasons for the proposed change.

Steps Taken Towards Independence.

As the General Conference was to assemble in May, 1828, the Canadian Conference of the preceding year chose its allotted number of delegates. They were instructed to present the memorial drawn up in 1824, and to use all proper means to secure independence for the Canadian Conference. The arguments in favor of separation in 1824 were increasingly cogent in 1828. Everywhere the Methodists were maligned for being subject to the jurisdiction of the American bishops, and their loyalty was constantly called in question, so that the position of the preachers was becoming altogether unbearable.

Severing of American and Canadian Methodism.

The General Conference of 1828 convened in the city of Pittsburg, the first time that body had assembled west of the Alleghanies. The request of the preachers and people in Canada for a separation from the jurisdiction of the Church in the United States was one of the chief subjects of discussion, and occupied considerable time. It was first considered in a committee, which reported, in the first instance, that the Conference had no constitutional right to set off the brethren in Upper Canada as an independent body. Their duty was to preserve the integrity of the Church, not to break it up into fragments ; hence to grant the prayers of the memorial would set a precedent of a dangerous character, and would contravene the very purpose for which they were constituted a delegated Conference. This view, which was generally accepted, threatened to block further proceedings, until John Emory (afterward bishop) suggested "that the preachers who went to Canada from the United States went in the first instance as missionaries, and that ever afterward, whenever additional help was needed, Bishop Asbury and his successors asked for volunteers, not claiming the right to send them in the same authoritative manner in which they were sent to the different parts of the United States and the territories ; hence it followed that the compact between us and our brethren in Canada was altogether of a voluntary character—we had offered them our services, and they had accepted them—

and therefore, as the time had arrived when they were no longer willing to receive or accept of our labors and superintendence, they had a perfect right to request us to withdraw our services, and we the same right to withhold them."* This was regarded as both clear and convincing, and it was on this understanding that the Consent of the Conference was obtained.

The Founding of the Methodist Episcopal Church in Canada, 1828.

The General Conference having relinquished its jurisdiction over the Conference in Canada, it became necessary for the latter body to adopt measures for its own government and that of the societies under its care. Accordingly, when, in October of the same year, the Conference assembled in Switzer's chapel in the township of Ernestown, under the presidency of Bishop Hedding, this subject engaged attention during the greater part of the session. The first step was to organize into a distinct and independent church, taking the name of the Methodist Episcopal Church in Canada. This being done, Bishop Hedding announced to the Conference that he had now no further jurisdiction over them, and that it would be necessary, before proceeding further, to appoint a presiding officer. The Conference immediately requested Bishop Hedding to act in that capacity, which he consented to do, and accordingly presided over the deliberations till the close of the session. It was resolved to adopt the discipline hitherto in use, with such changes and additions as local circumstances might require. Provision was also made for a General Conference, to be composed of all travelling elders who had travelled the four years immediately preceding, and been received into full connection. As the Conference had decided to adopt the Episcopal form of government, it became necessary to elect a bishop. Overtures had been made to the Rev. Nathan Bangs and the Rev. Wilbor Fisk, but they both declined the appointment. It was determined, therefore, to elect a general superintendent, *pro tempore*, and the Rev. William Case was unanimously chosen to that office. The Conference also appointed a committee of three to correspond with the British Wesleyan Conference, with a view of establishing friendly relations with that body.

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* "Bang's History of the Methodist Episcopal Church," Vol. iii., p. 391.

Rev. Wm. Case, First Superintendent.

It will be remembered that, in 1820, the American and British Conferences had agreed to divide their jurisdiction in the Canadas, the latter body confining its labors to the lower, and the former to the upper province. But when, in 1828, the societies in Upper Canada became a separate and independent Church, the British Conference considered the former agreement as no longer binding, and that they were at liberty to send their missionaries into any part of the province where their services might be desired by the people. In accordance with this view, the British Committee decided upon an immediate increase of their laborers in the Canadas.

British Conference Under New Conditions.

Two Methodist Bodies in Canada. Shall They Unite?

The action of the British Missionary Committee was regarded by many in Canada with grave apprehension. They foresaw that collisions would inevitably occur between the Canadian preachers and the English missionaries, and the respective societies under their care, which would result in heart-burnings and estrangements among brethren, while it would put a reproach into the mouths of enemies and rob the Church of her hereditary boast, "The Methodists are one all over the world." Under these circumstances it is not surprising that the question arose in many thoughtful and pious minds, "Would it not be for the interests of religion and of Methodism in these provinces if a union were effected between the two bodies? We are one in faith and one in usage, while the differences between our respective forms of government are not of a character that need keep us still apart." This question soon became an engrossing topic in Methodist circles. It was informally discussed at official meetings, as well as among the people at large; and although many were of the opinion that the action of the missionary authorities in England had been hasty and inconsiderate, it was better to sacrifice something than allow rival altars to be established.

Working Toward Union.

Although the Conference of 1828 had appointed a committee to correspond with the British Conference, nothing was done till 1831, when the action taken by the British Missionary Committee induced the Rev.

Egerton Ryerson to address a letter to the principal secretary, the Rev. Richard Watson, giving a full statement of the case as it then stood, and also of the views of the Canadian preachers in reference to the matter. In the following year the committee sent out the Rev. Robert Alder as their agent and representative, and with him communications to the Mission Board of the Canada Conference at York (Toronto). Mr. Alder was informed of the evils likely to arise from the establishment of two bodies of Methodists in the province, and the propriety of uniting the means and energies of the two Connexions for the evangelization of the Indian tribes and the new settlers of the country was suggested. The board also invited Mr. Alder to attend the session of Conference to be held in about six weeks from that time.

Union with British Methodism Recommended by Conference, 1832.

Some account of these preliminary steps having been published in the "Christian Guardian," interest in the question was increased throughout the whole Connexion; consequently, when the Conference assembled at Hallowell on the 8th of August, all the preachers who had been received into full connexion (except one or two detained by sickness) were in attendance. On the first day of the session the President of the Missionary Board laid before the Conference the correspondence which had taken place between the Board and the British Missionary Committee. It was read and referred to a committee of nine, chosen by ballot. After a consideration which continued till the fourth day, the committee presented a report in the form of a preamble and resolutions, recommending a union on certain terms, with the British Conference. The Conference took up the report, and after a full discussion of all the points involved, the resolutions were adopted by a very large majority.

Egerton Ryerson Appointed to British Conference.

The Annual Conference appointed the Rev. Egerton Ryerson as its representative, with instructions to proceed to England and confer with the British Conference on the subject of the proposed union. The overtures of the Canadian Conference were received by the parent body with lively satisfaction, and warmly supported by leading members of the Conference. The proposals for union were carefully considered, and the views of the Conference embodied in a series of resolutions differing but slightly from those adopted in Canada, the Rev. George Marsden and Joseph Stinson were appointed representatives, with authority to perfect the arrangement so happily inaugurated. The delegates reached Canada a few days before the assembling of the Conference, which met at York on the 2nd of October, 1833. After preliminary business, the address and resolutions of the British Conference were read, and the Rev. Mr. Marsden gave an account of what had taken place in England on the subject of union, and assured the Conference of the deep interest in the question felt by the English preachers. Mr. Ryerson also

The Delegates from the British Conference.

presented and read the report of his mission to England. The articles of union, as agreed to by the British Conference, were then taken up *seriatim*, and after a careful examination it was unanimously "resolved, that this Conference cordially concurs in the adoption of the resolutions agreed to by the British Conference, dated Manchester, 7th August, 1833, as the basis of union between the two Conferences." A session of the General Conference was then called to consider certain changes in the discipline rendered necessary by the union measure. These having been ratified by the requisite constitutional majorities, the Annual Conference resumed; whereupon the Secretary reported the action of the General Conference, and the union, so earnestly desired by the great body of preachers and people was an accomplished fact.

Union of British and Canadian Methodism, 1833.

The Union Gave Satisfaction.

When the union was thus consummated the whole situation seemed to be changed for the better. It would be incorrect to say that everybody was pleased; but those who would have preferred to maintain their former connection with the British Missionary Committee were willing, for the sake of peace, and in the interests of the work, to accept the new arrangement; and those who were strongly attached to the Methodist Episcopal Church, under whose ministry they had been converted and in connection with which they had labored, resolved to forego their preferences for the sake of what seemed a greater good. At the Hallowell

Conference in 1832, when a union with the English Conference was proposed, and at the York Conference in 1833, where it was ratified, there were some ministers who, on various grounds, were opposed to the scheme, but when it was carried by the requisite constitutional majorities they readily acquiesced, and gave their best aid to make the union a success. Among the membership of the Church there seemed to be almost entire unanimity, and with one exception no memorial or protest against the union was heard from any quarter.

The Action of the Conference of 1834 re Local Preachers.

At the Conference of 1834, a little after the union was consummated, some amendments to the regulations respecting local preachers were adopted. By these amendments local preachers' Conferences were discontinued, and also the practice of ordaining local preachers. These two changes caused some alarm and even resentment. A convention was called at Belleville late in the autumn of 1834, which is said to have been attended by twelve or fifteen persons, when resolutions were adopted condemning the "local preachers' resolutions," and also disapproving of the union with the British Conference. During the following spring or early summer a few persons met to reorganize on the old Episcopal plan, and to form a General Conference. This action was greatly to be deplored, for it resulted in a "schism in the body" that was not healed for nearly fifty years. The conflict that followed developed all the bitterness of a family quarrel, which

The Methodist Episcopal Church Again Organized, 1834.

grew more intense as the years went by, and was eagerly seized upon by politicians as a means of discrediting and weakening the Methodist Church. Certain political papers teemed with bitter articles on the tyranny, despotism, political depravity and religious apostasy of Wesleyan Methodism. But, happily, all this belongs to a bygone day. The breach which began in the division of 1834 was healed by the union of 1883, and there we leave the story of the unhappy strife. Peace and brotherhood are reigning now. "Let the dead past bury its dead."

The English Missionaries and Canadian Preachers.

It would have been a happy thing for Methodism had the division just referred to been the only one ; but another was to follow in the course of a few years which was in some respects more deplorable than the first. The union held within itself elements that were not easily fused into one. The English missionaries had been brought up under conditions very different from those in which the Canadian preachers had received their training. They were more conservative in their methods, more disposed to defer to "the powers that be," whether right or wrong, and perhaps were not altogether free from that spirit of lofty condescension with which Englishmen of that period—and some later periods—were wont to regard "mere colonials." The Canadian preachers, on the other hand, had grown up with the country from its very beginning. They were of the people and knew the people, had shared their struggles and sympathized with their aspirations, and in common with the people were imbued with an intense dislike of irresponsible or autocratic authority in Church or State.

The Clergy Reserves Dispute.

The events which led ultimately to a dissolution of the union between the British and Canadian Conferences had their origin in the revival of the Clergy Reserves dispute. For some years after the union the British Conference and English missionaries co-operated with the Canadian Conference and the "Christian Guardian" in the demand for equal rights before the law for all creeds and classes, and the secularization of the Clergy Reserves; but the insurrection of 1837, and the bitter agitation which preceded and grew out of it, resulted in a change of attitude. The Wesleyan Missionary Committee in London, looking on from a great distance, and receiving their impressions, to a large extent, from the communications of bitter enemies of reform, could hardly be expected to understand the situation or to comprehend the intense desire of the victims of oppression and misrule for deliverance from the burdens under which they were groaning.

Affairs in Canada Viewed from Different Standpoints.

It might have been supposed that the English missionaries in Canada would have understood the true position of affairs; but these men had been spectators of a battle rather than participants in it; their courage had not been tested or their muscles hardened on the field of conflict, and when the rebellion was suppressed they may have thought that the cause of reform was hopelessly lost, and that there was no use in contending against fate. Be that as it may, signs began to appear which indicated that the bond of union between the two Connexions was weakening, and that at no distant day the old line of cleavage would reappear.

Egerton Ryerson, Editor of "The Guardian," the Champion of Liberty.

When Egerton Ryerson, at that time editor of the "Guardian," perceived that the policy of William Lyon Mackenzie and his followers meant sedition, he unhesitatingly took his stand on the side of law and order —of constitutional reforms by constitutional means—and against the schemes of the revolutionists. By this change of attitude (for so it seemed to the extremists) he incurred the bitter hostility of the radical element, lost for a time the confidence and friendship of many of the more moderate reformers, and did not lessen by one jot the rancor and bitterness of the Government and their friends. When the heat of the rebellion had cooled a little, the "Guardian," of which Mr. Ryerson had again been elected editor, resumed the discussion of the Clergy Reserve question, as though the rebellion had only been a trifling incident which had temporarily delayed but could not prevent a final settlement. This, to the opponents of popular rights, was utterly beyond endurance. The furnace of their indignation was heated seven times hotter than its wont, and the editor of the "Guardian" was threatened with personal violence, with persecution, with banishment. But, undeterred by threats, as at other times he had been undeterred by flattery, Egerton Ryerson stood firm, and redoubled his exertions to defeat the monopolists. At this crisis he was practically the one surviving champion of civil liberty and religious equality in Upper Canada, and knowing that he was backed by all his Canadian brethren who had re-elected him to the editorial chair of the "Guardian" on this very issue, "he determined to defend to the last the citadel of Canadian liberty, by whomsoever or from whatsoever quarter assailed."

The Attempt to Settle the Dispute by the British Conference Through Dr. Alder.

Letters and verbal communications between the Government and the London Committee did not serve to lessen the tension, but rather increased it, and in 1839 the Rev. Robert Alder was sent to Canada, ostensibly to ascertain the state of affairs and parties, and if possible adjust matters upon a satisfactory basis. Shortly after his arrival a strong pamphlet appeared over the signatures of Rev. J. Stinson and M. Richey, giving a statement, from their point of view, of the facts of the case. To this pamphlet the editor of the "Guardian" prepared a reply, and also to a letter from the Rev. Dr. Alder, which was published when the Conference assembled. Another element in the controversy was introduced by a letter brought by Dr. Alder from the British Secretaries to Sir George Arthur, eulogizing his Government and condemning the editor of the "Guardian." The letter was promptly published in the "Patriot," the organ of the

Government, and was as promptly copied into the "Guardian" and replied to by the editor. This led to further letters from Dr. Alder in defence of the committee, and further replies from Mr. Ryerson. The Conference assembled at Hamilton under the presidency of the Rev. Joseph Stinson. Dr. Alder was present and introduced resolutions supposed to express the views of the British Missionary Committee, which were discussed for the greater part of three days. After Mr. Ryerson had been heard in reply a vote was taken, and the resolutions were rejected by fifty-five to five. Subsequently Mr. Ryerson was re-elected editor of the "Guardian" by an almost unanimous vote.

Resolutions of British Conference Rejected.

In a conversation with Dr. Alder, after the close of the Conference, the editor of the "Guardian" pointed out that he (Dr. Alder) had entirely mistaken the state of Canadian feeling and the views of the Methodist Connexion; but in order to avoid even the appearance of discounting the British representative, an editorial would be published in the "Guardian" to the effect that the differences and misunderstandings which had arisen between the London Wesleyan Committee and the Canadian Conference had been adjusted in an amicable spirit, and the unity of the Church maintained inviolate. Dr. Alder gladly accepted the suggestion; but on his return to England, he used the editorial in his report as a proof that the Canadian Conference and the editor of the "Guardian" had acceded to all his demands,

Dr. Alder's Report to British Conference.

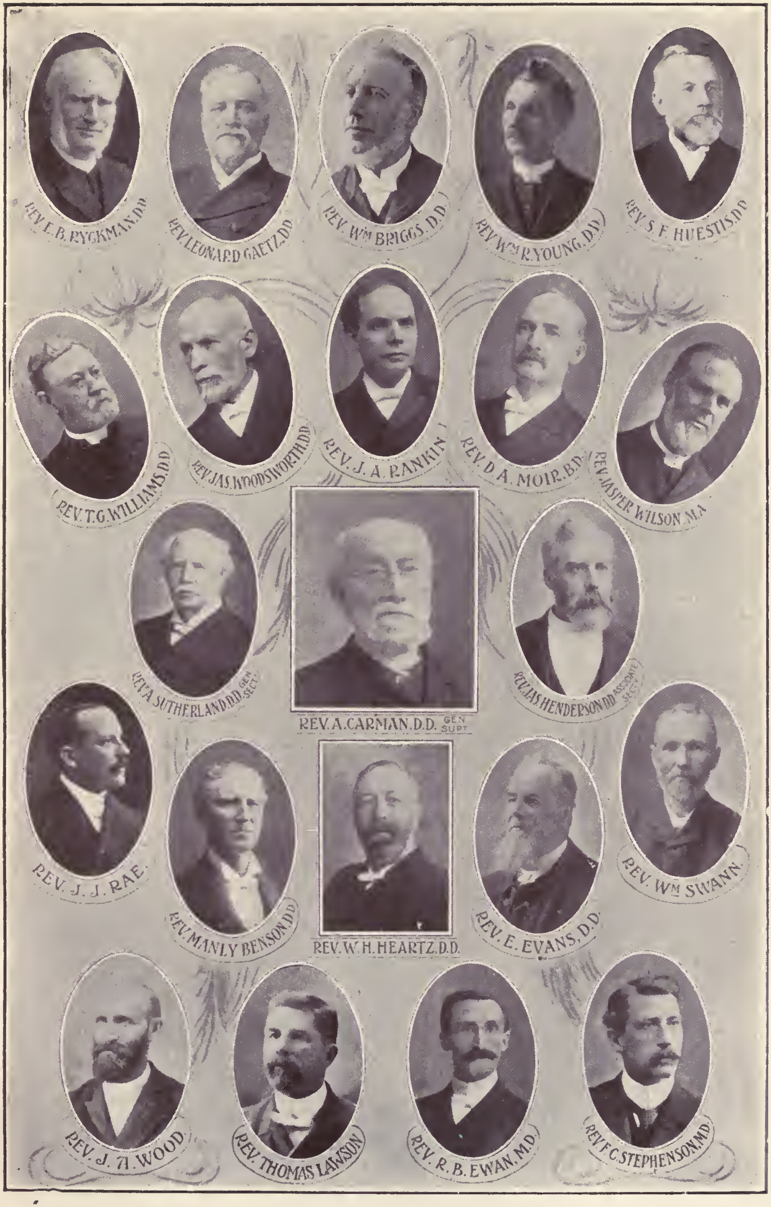
and that his mission had been entirely successful, when in point of fact nothing had been conceded save the rescinding of three out of eleven resolutions adopted in 1837, which did not affect the main question.

The Charges Against Mr. Ryerson.

When the Conference of 1839 adjourned, the members were full of hope that peace would now reign between the Conference and the British Committee; but their hopes were doomed to disappointment. Signs of division began to appear. Some were strong in the opinion that the question of the Clergy Reserves should no longer be discussed in the "Guardian," while others were equally pronounced in affirming that it ought to be discussed until a righteous settlement was reached. This continued, more or less, until the Conference of 1840, when a communication from England was read containing serious charges against the Rev. Egerton Ryerson. The Rev. Matthew Richey prosecuted the charges on behalf of the British Committee and moved a resolution repudiating Mr. Ryerson's course.

Egerton and William Ryerson, a Deputation to the British Conference.

At the conclusion of Mr. Ryerson's address in his own defence considerable discussion followed, after which a vote was taken on Mr. Richey's resolution, and it was negatived by a majority of fifty-one in a Conference of sixty members. Strongly worded resolutions were adopted in reply to the communication from the English Missionary Committee, but deprecating any interference with the Articles of Union, and a deputation consisting of Revs. Egerton and William


REV. E. B. RYCKMAN, D.D.
REV. LEONARD GAETZ, D.D.
REV. WM BRIGGS, D.D.
REV. WM R. YOUNG, D.D.
REV. S. F. HUESTIS, D.D.
REV. T. G. WILLIAMS, D.D.
REV. JAS. WOODSWORTH, D.D.
REV. J. A. RANKIN
REV. D. A. MOIR, B.D.
REV. JASPER WILSON, M.A.
REV. A. SUTHERLAND, D.D. GEN. SECT.
REV. A. CARMAN, D.D. GEN. SUPT.
REV. JAS. HENDERSON, D.D. ASSOCIATE SECT.
REV. J. J. RAE.
REV. MANLY BENSON, D.D.
REV. W. H. HEARTZ, D.D.
REV. E. EVANS, D.D.
REV. WM SWANN.
REV. J. A. WOOD
REV. THOMAS LAWSON
REV. R. B. EWAN, M.D.
REV. F. C. STEPHENSON, M.D.

MINISTERIAL MEMBERS OF THE GENERAL BOARD OF MISSIONS, 1902-1906.

Ryerson were appointed to proceed to England and lay the matter before the Conference. They were received with what seemed to be studied coldness on the part of the Conference officials. The Conference reaffirmed the resolutions of the Committee of 1839, declaring that the charges against Mr. Ryerson had been fully proved. Other resolutions embodying most arbitrary demands were also adopted, one of which required that the "Guardian" should "admit and maintain all the acknowledged principles of the Wesleyan Connexion" with "special reference to that principle of our body which asserts it to be the duty of civil government to employ their influence and a portion of their resources for the support of the Christian religion."

The Demands on the "Guardian" by British Conference.

Such resolutions, couched in language so peremptory and dictatorial, could have but one fate. On hearing the report read, the Canadian representatives gave it as their opinion "that the Canada Conference could never be induced to listen to the views therein contained, and the maintenance of such views by the British Conference would be regarded by the Canada Conference as a virtual dissolution of the union." Upon hearing this, the Conference was reluctantly led to the conviction "that a continuance of the more intimate connexion established by the Articles of 1833 is quite impracticable." And thus the union, which began under such favorable auspices, and from which so much was hoped, was broken, and an era of "civil

The Union of British and Canadian Conferences Dissolved, 1840.

war'' introduced into the societies in Canada that wrought untold evil.

The Difficulties of the Canadian Conferences.

On the return of the Canadian representatives a special session of the Conference was summoned to meet in Toronto on the 22nd of October, 1840. This was rendered necessary by the altered circumstances caused by the dissolution of the union. Eleven preachers withdrew from the Conference and cast in their lot with the English missionaries, and this made it necessary to rearrange the work so far as the stations were concerned. The prospects were far from encouraging. There was a scarcity both of ministers and resources, and the defection of eleven itinerants, increased to fifteen at the Conference of June, 1841, was a serious blow. At this time there were nine Indian missions, six of which remained with the Conference, while three went with the British Missionary district. The Canada Conference had no missionary fund of its own, and had to face the support of six Indian and eight domestic missions without a penny in the treasury. But the issue was met with undaunted courage. Shortly after the Conference adjourned a few ministers and laymen met to consider what could be done. It was finally concluded to begin a subscription among themselves, and then to send forth the Revs. John Ryerson and Peter Jones to hold missionary meetings throughout the Connexion. About four months were employed in this work, and at the end of the year it was found that upwards of one-third more had been contributed for missionary purposes than had ever been contributed in the province in any previous year.

The Resources of the British Missionary Committee.

But the embarrassment of insufficient resources was as nothing compared with the pain caused by depleted ranks, divided societies, and the conflict of altar against altar. The British Missionary Committee had both men and money, and proceeded to strengthen its forces in Upper Canada. Every year the number was increased, and in Kingston, Belleville, Peterboro', Toronto, Barrie, Hamilton, Brantford, London, Goderich, Guelph and other places the societies were divided. Add to this the fact that in its struggle for religious equality and the just settlement of the Clergy Reserves question the Canada Conference must now reckon the British Committee and missionaries among its foes, and it will be seen that the Church was passing through the darkest period of its history.

Union Again Desired, 1843.

While the great Clergy Reserves controversy was going on, the possibility of a reunion of Methodist forces was privately discussed between leading men in both England and Canada. In the autumn of 1843 the Rev. Joseph Stinson, then in England, wrote to Mr. Ryerson stating that there was a strong desire on the part of many influential ministers that the work in Canada might be consolidated. In December of the same year he wrote again in still stronger terms : "Let us still labor and pray for the great object of union. Every day, and every aspect which the Church and the world presents, deepens the conviction in my mind of its necessity, and I hope we shall live to see a united and prosperous Church in Canada, against which the gates of hell cannot prevail." When Mr. Ryerson visited England in 1844, after his appointment as chief Superintendent of Education, he wrote to the Rev. Joseph Stinson and the Rev. G. Marsden on the union question, and from both of them received encouraging and sympathetic replies.

Revs. John Ryerson and Anson Green Sent to England re Reunion.

At the Kingston Conference of 1846 the division in Canadian Methodism was the subject of anxious and prayerful deliberation, and it was decided "to send a deputation from this Conference to the British Conference at its next annual session, with proposals to settle the differences between us on the plan of North American Conferences." In accordance with this resolution, the Rev. John Ryerson and Anson Green were chosen delegates. When the delegation from Canada reached England they put themselves in communication with the authorities of the Conference, but at first their reception was anything but encouraging. The only alleviation was found in the cordial and affectionate attention of the Revs. Joseph Stinson and William Lord, both of whom had been in Canada and knew much about the circumstances and temper of the Canadian Conference. The reception of the Canadian delegates and address was moved by Dr. Bunting and seconded by Dr. Alder, but the great influence of these men did not prevent a somewhat warm debate, in which some contended that the union had been only a source of trouble and injury to their work, and as it had been dissolved they had better keep aloof from all further intercourse with the Canada Conference. However, the resolution received warm support not only from the mover and seconder, but also from Drs. Beaumont and Dixon, and Messrs. Lord and Stinson, and was passed by a vast majority.

The whole matter was referred to a committee which met in London, and then light began to break. "There was," says the Rev. John Ryerson, in a letter under date of 16th September, "a most full, frank and undisguised explanation of many missionary and domestic matters. . . . After this full unburdening of ourselves, the one to the other, a totally different feeling seemed to come over Drs. Bunting, Alder, and the whole committee, which consisted of about thirty leading members of the British Conference. . . . More kindness, more nobleness of sentiments and feeling, I never witnessed than was manifested toward us after we had succeeded in removing suspicion and allaying fears." The basis of the new agreement cannot be better summarized than by an extract from the same letter from which I have just quoted :

"The plan of settlement to which I have agreed is a union with the British Conference on a basis similar to that by which the

The Basis of the Second Union with the British Conference.

British and Irish Conferences are united. The British Conference appoints our president and the Superintendent of Missions, as in the former union; all our missions become missions of the Wesleyan Missionary Society; our Mission Society is auxiliary to their Society. The £700 grant to be placed under the Missionary Committee to be appropriated for missionary purposes in Canada. On the other hand, all the regular British missionary circuits in Canada are to be placed under the Canada Conference, the same as any other circuits; and there are to be no missionary districts, but the missionaries are to be members of the different districts in the bounds of which their missions are situated. The missionaries are to be stationed by our Stationing Committee the same as other ministers. The British Conference is to appropriate £600 sterling annually to our Contingent Fund, and the Missionary Committee is to place £400 at the disposal of our Conference for contingent purposes."

Wesleyan Methodism Again United, 1847.

Dr. Alder was sent out as President of the Conference of 1847, which assembled at Toronto on the 8th day of June, with the Rev. Matthew Richey, M.A., as co-delegate, and the Rev. Enoch Wood, Superintendent of Missions. The new basis of union was discussed in all its bearings, and adopted by an almost unanimous vote. The breach was healed; the strife and discord of seven long years was ended, and Methodist unity was restored. With grateful hearts and teardimmed eyes the brethren "thanked God and took courage." Misunderstandings had been removed ; estrangements were a thing of the past. And as the war-worn itinerants separated to return to their distant fields of toil, words referring to another union would have aptly expressed the feelings of their hearts :

"Let us then, uniting, bury
  All our idle feuds in dust,
And to future conflicts carry
  Mutual faith and common trust ;
Always he who most forgiveth
  To his brother is most just."

From the day on which that second union was consummated—a union founded on mutual confidence and esteem—Canadian Methodism entered upon a career of growth and development that has continued with unabated force to this day.

VII.

HOW METHODISM CONTENDED FOR CIVIL AND RELIGIOUS LIBERTY.

Civil Conditions in Canada, 1837.

To understand the nature of this energetic and protracted struggle, as well as the relation of Methodism thereto, it is necessary to recall the civil conditions of the period and the character of the Government that had been established in both Upper and Lower Canada. As yet the principles of representative and especially of responsible government were imperfectly understood, and in official circles were not recognized at all. Even the tremendous object-lesson of the American Revolution had failed to teach English statesmen that a period had been reached when "government from Downing Street" had become impracticable among Anglo-Saxon colonists, however well it might answer among "lesser breeds without the law"; and it was only when a second revolution had almost succeeded on Canadian soil that they awoke to the full significance of the situation, and recognized the principle of responsible self-government as the indispensable basis of an intelligent and enduring loyalty to the Crown.

The Constitutional Act of 1791.

In 1791 the Province of Quebec was divided into two, named respectively Upper and Lower Canada. This was accomplished under Mr. Pitt's administration, and is known as the Constitutional Act of 1791. This Act provided not only for the government of the provinces it had created, but also for the maintenance and support of a Protestant clergy. To accomplish this end, one-seventh of all the public lands in Upper Canada open for settlement, and one-seventh of all that should be opened in future in Lower Canada for a similar purpose, were set apart, and became known as the "Clergy Reserves," and authority was given for the erection of "parsonages or rectories, according to the establishment of the Church of England," to be endowed out of the lands so reserved.

The Rights Granted French Roman Catholics by Treaty of Paris, 1763.

At the conquest of Canada the right of the French Roman Catholic inhabitants to the enjoyment of their language and religion was guaranteed by the Treaty of Paris (1763), and in 1774 an Act of the British Parliament secured to the clergy of that Church the right to their accustomed tithes and dues. The same Act made provision for the encouragement of the Protestant religion and the support of a Protestant clergy by other tithes and dues, and these continued to be collected for nearly forty years; but in 1821 a declaratory Act was passed by the Legislature of Upper Canada, and sanctioned by the Crown, providing that hereafter "no tithes shall be claimed, demanded or received by

Tithes Abolished in Upper Canada.

any ecclesiastical parson, rector or vicar of the Protestant Church within this province.''

John Strachan, Archbishop of York.

In the struggle for religious equality the legislation of 1774 was not a very important factor, and the real battle was waged around the Clergy Reserves and the legislation of 1791. The tithe system, so far as Protestantism was concerned, found few defenders, and was bound, sooner or later, to go to the wall; but the Clergy Reserves rested upon a somewhat different footing, and not a few champions were found to defend the wisdom and righteousness of the arrangement. Foremost among these was the Rev. John Strachan, D.D., Archdeacon of York, and afterwards the first Anglican Bishop of Toronto. Like many another man who had made his mark in the world, the Archdeacon was the son of humble Scottish parents, staunch adherents of the Kirk of Scotland. After reaching manhood he united with the Church of England, and when he entered its ministry became, in rapid succession, Rector and Archdeacon of York, chaplain to the Legislative Assembly, a member of the Legislative Council, and in 1839 was raised to the episcopal dignity as the first bishop of Toronto. Small in stature, by no means impressive in appearance, but resolute, energetic, untiring, an astute politician by nature, an ecclesiastic from choice, and a bigoted Churchman withal, he was for many years a power in the religious and political life of the country.

Egerton Ryerson's Family History.

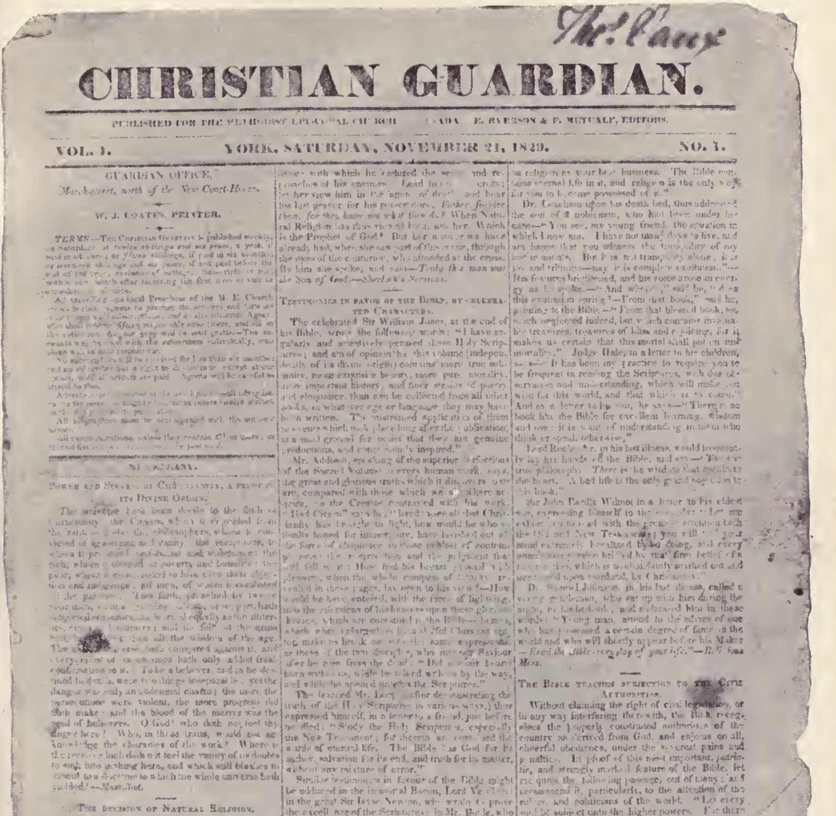
About this time there appeared upon the stage another man who was destined to play a very important part in the religious, educational and political development of Upper Canada ; a man who for years fought, sometimes almost single-handed, the battle of civil and religious liberty, and proved himself the only competent and successful antagonist of the astute and able Anglican bishop in the latter's lifelong attempt to make the Church of England the dominating power in the religious, social, and even political life of the province. Egerton Ryerson was the son of a U. E. Loyalist, who held a commission in the Prince of Wales' Regiment of New Jersey, of which place he was a native. At the close of the revolutionary war he emigrated to New Brunswick, where he married, and toward the end of the century removed with his family to Upper Canada, and settled on a farm in the Long Point country, on the northern shore of Lake Erie. Egerton was the youngest of four brothers, the three older being named respectively George, William and John. All four became deeply religious, all four joined the Methodist Church, and all four became Methodist preachers, much against the will of their father, who was a staunch, not to say bigoted, Churchman. So strong was his opposition that he gave Egerton the choice to leave the Methodists or to leave his father's house.. It was a most painful alternative, but the young convert did not hesitate. The next day he left home and became an usher in a district grammar school.

Ryerson's Unconscious Preparation for His Work.

While serving in this capacity at eighteen years of age, he read with avidity such books as were available, taking great delight in Locke "On the Human Understanding," Paley's "Moral and Political Philosophy" and Blackstone's Commentaries, especially the sections of the latter on the Prerogatives of the Crown, the Rights of the Subject, and the Province of Parliament. All this was an unconscious preparation for providential tasks that awaited him in future years, and stood him in good stead when fighting the battle of civil and religious equality.

The "Christian Guardian" First Published, 1829. Ryerson, Editor.

In 1824, at the request of the presiding elder, Mr. Ryerson consented to supply a circuit left vacant by the illness of one of the preachers. The following year he was received on trial for the ministry, ordained a deacon in 1827, and an elder in 1829. The same year it was decided to begin the publication of a weekly newspaper—a most courageous venture in those early days. Mr. Ryerson was chosen as the future editor, and was instructed to proceed to New York to procure the necessary plant. There were very few newspapers in the country at the time, and the "Christian Guardian"—so the new paper was named—came at once to the front as a powerful organ of public opinion. Its objects were "defence of Methodist institutions and character, civil rights, temperance principles, educational progress and



Thos Carey

CHRISTIAN GUARDIAN.

PUBLISHED FOR THE METHODIST EPISCOPAL CHURCH ADA E. RYERSON & F. METCALF, EDITORS.

VOL. I. YORK, SATURDAY, NOVEMBER 21, 1829. NO. 1.

GUARDIAN OFFICE,

March-street, north of the New Court-House.

W. J. COATES, PRINTER.

A COPY OF THE FIRST PAGE OF THE FIRST NUMBER OF THE "CHRISTIAN GUARDIAN."

missionary operations." And it was conducted with such vigor that it soon became recognized as the champion of equal rights and privileges for all creeds and classes, and a fearless opponent of a dominant church establishment in Upper Canada.

Toronto Circuit, 1825. Ryerson in Charge.

In 1825 Egerton Ryerson was stationed at York, and it was during this year that he was unwillingly drawn into the great controversy. At that time the York circuit comprised the town of York (now Toronto) and ten townships to the east, west and north, and over these the itinerants travelled, preaching from twenty-five to thirty sermons, every four weeks, besides meeting numerous classes and visiting from house to house. Such conditions were by no means favorable to those habits of wide reading, close thinking and careful writing which would seem to be indispensable in a controversy involving in the long-run great constitutional principles, and covering much historical ground both ecclesiastical and civil ; but now that we look back upon the period, over the lapse of three-quarters of a century, the conviction deepens that in the Methodist stripling we behold the divinely anointed David whose providential call it was to smite the Goliath of civil oppression and religious intolerance who had defied the armies of the living God.

Archdeacon Strachan Attacks the Methodist Preachers.

The immediate cause of his first controversy may now be stated. In April, 1826, a pamphlet appeared entitled, "Sermon Preached and Published by the Venerable

Archdeacon of York, on the Death of the Late Bishop of Quebec." This publication contained a sketch of the rise and progress of the Church of England in the Canadas, and an appeal on behalf of that Church to the British Government and Parliament. Had the Archdeacon stopped at that point it is doubtful if the sermon would have attracted much attention, but he proceeded to attack the character and standing of other religious communions, especially the Methodists, "whose ministers were represented as American in their origin and feelings, ignorant, forsaking their proper employments to preach what they did not understand, and which, from their pride, they disdained to learn ; and who were spreading disaffection to the civil and religious institutions of Great Britain."*

Ryerson's Reply to Strachan's Sermon.

The utterly undeserved character of the aspersions thus cast upon the Methodist Church aroused feelings of strong indignation. There was consternation in the little Methodist camp in York, which at that time numbered only about fifty persons, though the entire membership for the province was seven thousand five hundred. It was felt that something must be done, and by tacit consent they turned to the "Boy Preacher," as Ryerson was then called on account of his youthful appearance, as the one who should undertake the task. He strongly objected, on the grounds of his youth and in-

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Ryerson's "Story of My Life," p. 48.

competency, but finally suggested that on their next country tour the superintendent of the circuit (Rev. James Richardson) and himself should each write on the subject, and on their return something might be compiled from the two documents that would meet the case. On the return of the preachers they met the leading members of the society, when it was found that young Ryerson had written something, but his superintendent had not. Those present insisted that the paper should be read, and when this was done they insisted, with equal earnestness, that it be printed. Finding remonstrance in vain, the author offered to rewrite the article more carefully, and then return it to the brethren to do what they pleased with it. This was agreed to, and when the manuscript was finished it was taken to the printer and promptly issued. It was entitled a "Review of the Sermon Published by Archdeacon Strachan," and appeared in the "Colonial Advocate" over the signature of "A Methodist Preacher."

The Effect of the "Review."

The immediate effect of the "Review" was remarkable, for it was not only a defence of the Methodists against unjust aspersions, but a vindication of the civil rights of all religious persuasions, and a protest on legal and constitutional grounds against the erection in Canada of a dominant Church. The Archdeacon's sermon was the third formal attack by Church of England clergy upon the Methodist Church and its ministers, but thus far no line had been written or word spoken in public in their defence. When the "Review" appeared great was the excitement. It was read as eagerly as a bulletin from the field of battle would be read today. The Methodists were jubilant. They felt that at last a champion had appeared capable not only of defending their Church from unjust assaults, but of advocating with convincing force the great constitutional principles of civil and religious equality so imperfectly understood at the time. The interest was all the greater because, outside of a very narrow circle, no one knew who the new champion might be.

What was Gained Through Ryerson's Efforts.

In the opposing camp there was positive consternation. Feelings of astonishment, of dismay, of anger, followed each other in rapid succession; astonishment that anyone could be found to defend the despised sect of Methodists, dismay because their own stronghold was so fearlessly assailed, and anger that anyone should have the temerity to attack existing civil conditions or to question the right of the Church of England to lord it over God's heritage. It would be idle to pretend that Mr. Ryerson was not affected by the storm he had raised; it affected him very keenly. There were days when he could not eat and nights when he could not sleep. But he felt that the battle was not of his seeking—the attack had come from the other side—and that either he must continue the conflict or acknowledge defeat. As a characteristic preparation he devoted a day to fasting and prayer, and then having drawn the sword in what he felt to be a righteous cause, he flung away the scabbard and went at his adversaries in dead earnest. To follow the details is not necessary. Suffice it to say that in less than four years from the commencement of the controversy laws were passed authorizing the various religious bodies to hold land for churches, parsonages and burial grounds, and empowering their ministers to solemnize marriages. At this time there were members of the Legislature not a few who were in favor of reform, and without their aid the desired enactments could not have been secured ; but beyond question Mr. Ryerson's advocacy did more than all other agencies combined to arouse public opinion and bring pressure to bear upon the law-makers of the day.

How Redress of Grievances were Sought.

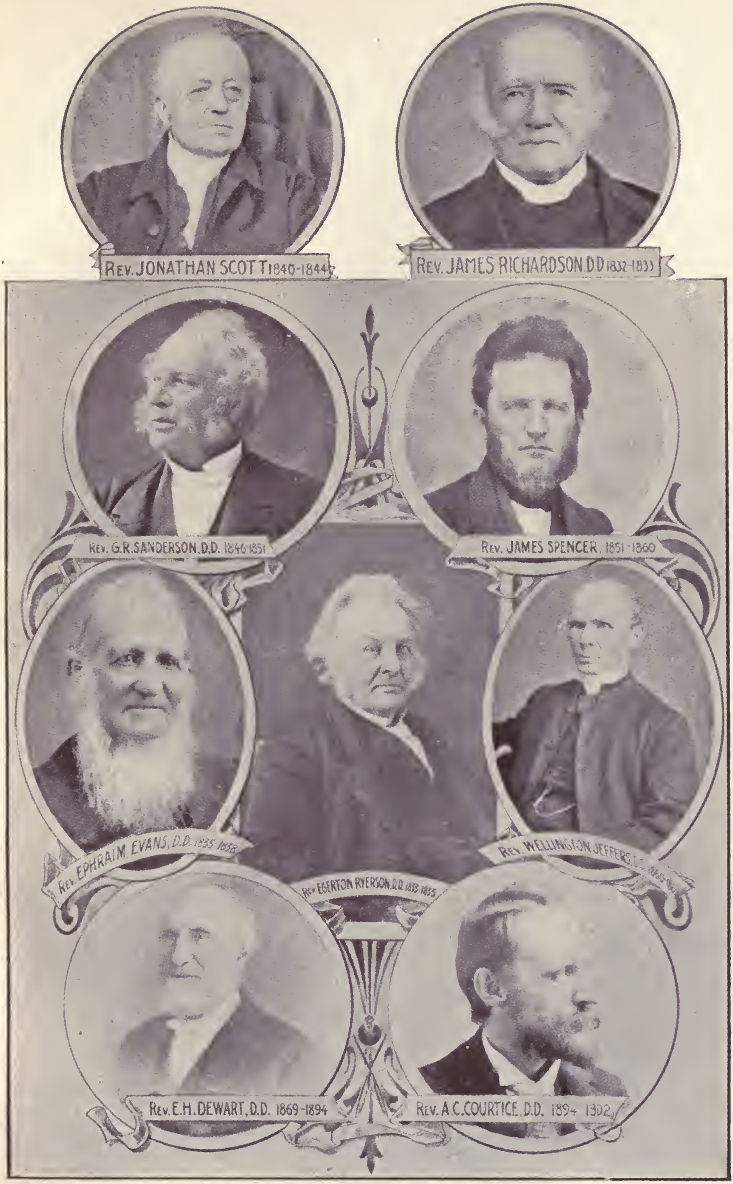
In the troublous times of which I now speak the only possible way of obtaining redress of grievances was to appeal to the British Government ; but it was by no means certain that such an appeal would be successful. The dominant faction in the Legislative Council was resolutely opposed to everything in the shape of reform in Church or State, and as official etiquette required that memorials or petitions to the Crown should pass through the medium of the King's representative, there was abundant opportunity for the opponents of reform to acquaint themselves with the contents of any document intended for transmission to England, and to take steps to counteract its influence. In 1830 attention was called, through the "Christian Guardian," of which Egerton Ryerson was then the editor, to a case of this kind. Referring to the Religious Societies Relief Bill of that period, the editor remarked that "His Majesty's royal assent would have been given to that Bill had it not unfortunately fallen in company with some ruthless vagrant (in the shape of a communication from our enemies in Canada) who had slandered, abused and tomahawked it at the foot of the throne."

The Rights Claimed by the Church of England.

The attitude and claims of the Church of England at this period involved two vital issues. The first was the inherent right of the Church of England to be an established church in every part of the British Empire, and therefore in Upper Canada; and this carried with it the right of that Church to the exclusive control of the Clergy Reserves. The second issue was the undoubted fact that the admission of this inherent right would extinguish the claim of each of the Nonconformist bodies to the status of a Church. It will be seen, therefore, that these bodies were fighting for their very existence, and that in the struggle no quarter could be asked or granted. It was literally a battle to the death.

Ryerson's Fearless Review of Archbishop Strachan's Sermon.

In the sermon by Archdeacon Strachan, already referred to, aid was sought from the Imperial Parliament on this ground, among others, that unless the Church of England was greatly strengthened there was danger


Rev. JONATHAN SCOTT 1840-1844
Rev. JAMES RICHARDSON D.D 1832-1833
Rev. G.R. SANDERSON, D.D. 1846-1851
Rev. JAMES SPENCER, 1851-1860
Rev. EPHRAIM EVANS, D.D. 1835-1838
Rev EGERTON RYERSON, D.D. 1833-1835
Rev. WELLINGTON JEFFERS, D.D. 1860-18
Rev. E.H. DEWART, D.D. 1869-1894
Rev. A.C. COURTICE, D.D. 1894-1902

Rev. G. F. Playter, 1844-1846 (photo could not be obtained).

THE PAST EDITORS OF THE "CHRISTIAN GUARDIAN."

that republican principles would be instilled into the minds of the people by the religious teachers of other denominations, who, he affirmed, "come almost universally from the United States of America." Combating this statement, the reviewer boldly affirms, "The assertion is not true. They are not republicans, neither are they infected with republican principles, nor have they come almost exclusively from the republican States of America. Seven-eighths of the teachers among dissenters are British-born subjects. And out of the whole body of Methodist itinerant preachers, who seem to be the principal butt of the Doctor's hatred, there are only eight who have not been born and educated in the British dominions. And of those eight, all except two have been naturalized British subjects according to the statute of the province." Continuing his defence of his brethren the reviewer inquires, "Have the dissenters in this country ever shown a disposition in any way hostile to the true interests of the colony? Have they not been quiet in time of peace and bold in time of war? Answer, ye parents who mourn the loss of patriotic sons who yielded up the ghost on the field of battle. Speak, ye fatherless children, the dying groans of whose dissenting fathers proclaimed that they would die in defence of the British Constitution, and yet be unconnected with a religious establishment. Bear witness, ye disconsolate widows, whose dissenting husbands' loyalty has doomed you to perpetual melancholy. Lift up your voices, ye unfortunate invalids, whose lacerated limbs speak more than volumes that they are slanderers and liars who say that the religious any more than the political dissenters in Canada are not true to the 'political institutions of England.' "

Methodism on the Defensive Until Forced Into Aggressive Action.

It should be distinctly understood that in this bitter controversy, which disturbed the whole country for years, the Methodists were not the aggressors. Though repeatedly assailed and maligned, in public and in private, they kept silent until forbearance ceased to be a virtue. When forced at last into controversy, they stood on the defensive, and it was only when driven by continued injustice into aggressive action that they "carried the war into Africa," and assailed those who had assailed them, and that to such good purpose that in a few years the original aggressors were driven from every stronghold, and the claim of all denominations to a status of religious equality was universally recognized. The first public defence of the Methodists, and incidentally of other denominations, appeared in the review of Archdeacon Strachan's sermon already referred to, and even then the Church question was but lightly touched.

How Strachan Represented the Claims for a "State Church."

As the archdeacon's extraordinary sermon on the death of Bishop Mountain precipitated the first battle of the war for civil and religious liberty, so his still more extraordinary chart and accompanying letter precipitated the second. The object of the chart and letter, and of Dr. Strachan's visit to England in 1827, was to procure additional grants for the support of the Church of England in Canada, and a charter and an endowment for a university. In the letter, which was intended for the information of Lord Goderich, Principal Secretary of State for the Colonies, it is affirmed that "the teachers of the different denominations, with the exception of two ministers of the Church of Scotland, four Congregational ministers, and a respectable English missionary who presided over a Wesleyan Methodist meeting in Kingston, are for the most part from the United States, where they gather their knowledge and form their sentiments. Indeed, the Methodist teachers are subject to the orders of the United States of America, and it is manifest that the Colonial Government neither has nor can have any other control over them, or prevent them from gradually rendering a large portion of the population, by their influence and instructions, hostile to our institutions, civil and religious, than by increasing the number of the established clergy. . . . Two or three hundred clergymen living in Upper Canada, in the midst of their congregations, and receiving the greater portion of their income from funds deposited in this country (England), must attach still more intimately the population of the colony to the parent state. Their influence would gradually spread; they would infuse into the inhabitants a tone of feeling entirely English, and acquiring by degrees the direction of education, which the clergy of England have always possessed, the very first feelings, sentiments and opinions of the youth must become British."

Public Protest Against Ecclesiastical Domination.

There could be no mistaking the objects which lay behind so remarkable a document. They were three in number. (1) The complete recognition of the Church of England in Upper Canada as the State Church and its endowment out of Imperial revenues and the Clergy Reserves. (2) The extirpation of various sects, especially the Methodists. (3) The absolute control of education throughout the province. A more complete scheme of ecclesiastical domination it would be difficult to imagine, and had it succeeded neither civil nor religious freedom would have been possible for generations. It is not surprising, therefore, that when the chart and letter found their way into the provincial newspapers, public feeling rose to fever heat. The slanderous attack upon the Methodist ministers, and the appeal to the Home Government to aid in exterminating heresy (for that is what it amounted to), excited widespread indignation and sympathy. Petitions were circulated in various parts of the province, and signed by nearly 5,700 persons, asking for a full investigation. In March, 1828, these petitions were laid before the House of Assembly, and referred to a committee of five, who conducted a searching investigation, examining no less than fifty-two witnesses from various parts of the province and from various walks in life

The Action of the House of Assembly.

—clergymen, doctors, thirty members of Parliament, several members of the Legislative Council (including Archdeacon Strachan), the Speaker of the House, two Indians, and others.

How the Investigation was Conducted.

In accordance with the inquiry the committee formulated a series of fourteen questions, out of which grew a few others, covering the main points raised by the Archdeacon's chart and letter. These questions were printed, and the witnesses were asked to hand in written answers. Most of the answers displayed remarkable unanimity of opinion. While occasionally differing upon minor points, or on what were purely matters of opinion, the witnesses, with few exceptions, were entirely in accord in their answers to the main questions. They were conclusive that, in the judgment of the witnesses, the ministers of denominations unconnected with the Church of England were not, for the most part, from the United States, and did not gather their knowledge or form their sentiments from that source ; that the influence and instruction of the Methodist preachers had no tendency to render the people hostile to British institutions; that an increase in the number of missionaries of the Church of England would not render our people more attached to our civil and religious institutions ; that the tendency of the population in the province at this time was not toward the Church of England, nor was it spreading to the extent that had been claimed ; that the people of the province were not in favor of having one or more churches or denominations established by law with exclusive rights, privileges or endowments; that they did not wish the proceeds of the Clergy Reserves to be given to clergymen of the Church of England, but that they be devoted to general education and internal improvements.

Comparative Numerical Strength of the Denominations.

Replying to a question concerning the relative strength of other denominations compared with the Church of England, the witnesses concur in giving the Methodists foremost place. The Speaker of the House thought "they might, in regard to numbers, be arranged thus: 1st, Methodists; 2nd, Presbyterians (including Scotch Kirk, Seceders, Independents, Congregationalists, etc.); 3rd, Catholics; 4th, Baptists; 5th, Church of England." Questioned about the ecclesiastical chart, the witnesses were agreed that it was not a fair representation of the standing and character of the various denominations in Upper Canada.

The House Accepts the Report of Committee and Address to the King.

The select committee having concluded its labors, the chairman, Marshall S. Bidwell, informed the House that a report had been adopted, and an address to his Majesty founded thereon. On the following day the House went into committee of the whole, and, on the question of receiving the report, divided with the following result—yeas 22, nays 8. This was virtually a test vote, and indicated how the whole subject would be dealt with. The report was received and adopted; the address to the King was read a second time, adopted, and ordered to be read a third time on the following Thursday. On that day the address was passed by a vote of 21 to 9, and signed by the speaker. The report and address were both remarkable documents. Calm, dignified and explicit, they stated the results of the committee's deliberations with clearness and precision, and made request in a spirit befitting a grave, deliberative body.

Why Canada Should Not Have a State Church.

Referring to the question of a State Church, the committee pointed out that besides the Methodists there were other denominations more numerous than the Church of England, and that the latter constituted but a small part of the population of the whole province ; "hence it would be unjust and impolitic to exalt" that "Church, by exclusive and peculiar rights, above all others of his Majesty's subjects who are equally loyal, conscientious and deserving." It was further pointed out that there existed in the minds of the people generally "a strong and settled aversion to anything like an Established Church, and that an attempt to incorporate the Church of England, or any other church, in such a capacity would excite alarm throughout the country, and the actual execution of such a measure would produce the most general and lasting discontent." There was no necessity for such an establishment, either for the ends of loyalty or religion. Moreover, were such a church established, men who were conscientiously opposed to its doctrines or form of worship would be compelled, in the very nature of the case, "to oppose one of the civil institutions of the country, a part of the Government itself," which would render them objects of jealousy and suspicion, until "their very conscientiousness comes by degrees to be regarded and treated as a crime."

The Control of Clergy Reserve Funds.

The report of the committee then deals with the question of the Clergy Reserves. A statute had recently been passed by the Imperial Parliament authorizing the sale of a part of the Reserves, but it was not yet known how the proceeds would be applied. The Upper Canada House of Assembly had already expressed its opinion against devoting the proceeds to the purposes originally intended, and in favor of devoting them to purposes of education. The committee now advanced the further opinion that the fund should be placed at the disposal of the Provincial Legislature for the purpose last mentioned.

The report having been adopted by the House by a majority of more than two to one, an address to the King, based upon the report, was submitted, and adopted by a similar majority. After referring to Dr. Strachan's ecclesiastical chart and letter, the address proceeds :

The Membership of Church of England Small.

"We beg leave to inform your Majesty that of your Majesty's subjects in this province only a small proportion are members of the Church of England ; that there is not any peculiar tendency to that Church among the people, and that nothing could cause more alarm and grief in their minds than the apprehension that there was a design on the part of your Majesty's Government to establish, as a part of the State, one or more Church or denomination of Christians in this province, with rights and endowments not granted to your Majesty's subjects in general of other denominations, who are equally conscientious and deserving, and equally loyal and attached to your Majesty's person and Government. In following honestly the dictates of their conscience, as regards the great and important subject of religion, the latter have never been conscious that they have violated any law or any obligation of a good subject, or done anything to forfeit your Majesty's favor and protection, or to exclude themselves from a participation in the rights and privileges enjoyed by your Majesty's other subjects.

In Defence of Methodist Preachers.

"We humbly beg leave to assure your Majesty that the insinuations against the Methodist preachers in this province do much injustice to a body of pious and deserving men, who justly enjoy the confidence and are the spiritual instructors of a large portion of your Majesty's subjects in this province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but, on the contrary, is eminently favorable to religion and morality ; that their labors are calculated to make the people better men and better subjects, and have already produced in the province the happiest results."

The remainder of the address refers to the Clergy Reserves, and the application of the proceeds arising from their sale.

King's College, Under Government Control, Called Toronto University, 1850.

In Upper Canada the effect of the report and address were marked and decisive. The controversy was by no means settled, it was only fully opened; but the whole question was brought within the sphere of practical politics, and the people had taken a step through their Legislature from which they would never recede. In successive parliaments, resolutions, addresses and Acts against the sectarian character of King's College charter were passed; but the will of the Popular Assembly was thwarted by the Legislative Council, and fifteen years elapsed before King's College was transformed into a provincial institution under the title of Toronto University.

The Struggle Wider Than Sectarianism.

The controversy respecting the Clergy Reserves was much more protracted, and nearly a quarter of a century elapsed before the last vestiges of State-Churchism disappeared from the statute book. In 1835 public feeling was intensified by one of the last official acts of Sir John Colborne, who, before leaving Canada, erected "fifty-seven" rectories of the Church of England, and endowed them with glebe lands out of the Clergy Reserves. It should be clearly understood, however, that this was not a controversy between Methodists on the one hand and the Church of England on the other. It was a struggle in which the whole population was engaged, and the prominence which Methodism ob-

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First Editor of the *Christian Guardian.*

REV. GEO. J. BOND,
Present Editor of the *Christian Guardian.*

JOHN. WILLIAM. EGERTON.

THE RYERSON BROTHERS.

tained was due to the fact that from the ranks of its ministry came by far the ablest champion of the rights of the people and the equality of the churches. At the same time, it was well known that the Methodists, ministers and people, were almost a unit in their opposition to an endowed State Church, and this identified them, in popular estimation, with the Reform party that was battling for responsible government, and incidentally against State-Churchism and the Clergy Reserves as obstacles which lay in its way.

Popular Opinion in England Regarding Canadian Loyalty, 1836-37.

When Egerton Ryerson visited England in 1833 as representative of the Canadian Conference, he was the bearer of a petition to the King, signed by upwards of twenty thousand persons, against the Clergy Reserve monopoly and the establishment of a dominant church in Upper Canada. England was again visited by Ryerson in 1836-37, seeking aid and a Royal Charter for Victoria University. On this occasion he was astounded by a prevalent impression among public men that the people of Canada were going to set up a republican government and separate from England. He indignantly denied the statement, but further inquiry revealed the fact that for some time correspondence had been proceeding between William Lyon Mackenzie and Joseph Papineau of Canada, and Messrs. Hume and Roebuck, of the British Parliament, with this very end in view. Mr. Ryerson at once addressed six letters to Hume and Roebuck, through the

"Times" newspaper, over the signature of "A Canadian," showing that they were the originators and advisers of the change from reform to revolution in Canada, and for throwing off what Mr. Hume called "the baneful domination of the Mother Country," and for establishing a republic in Canada.

Mr. Ryerson and the Mackenzie Section of the Reform Party.

After his return to Canada in 1833, Mr. Ryerson published in the "Christian Guardian," of which he had again been elected editor, a series of articles giving his impressions in regard to public men, religious bodies and the general state of the nation. These "impressions" gave huge offence to the Mackenzie-Papineau section of the Reform party. The former clearly perceived what would be the probable effect on the public mind of such outspoken criticisms, and he proceeded to attack the writer with that unscrupulous and bitter invective in the use of which he was a past-master. Other papers of the extreme radical type took up the cry, until the whole vocabulary of abuse seemed to be exhausted in denouncing a man who sought to give a faithful picture of men and parties as he saw them in England. The sting of the "impressions" was in this, that if the author was right, then the revolutionary wing of the Reform party in Upper Canada was wrong, and would have to retrace its steps, or else incur a tremendous responsibility. For a time these attacks had their effect. Feelings of deep resentment were excited in many quarters, and some who had been Mr. Ryerson's warmest friends turned against him.

Ryerson's Protest Against Revolution.

As time went on it became apparent there would be a division in the Reform party, and this increased the rage of the revolutionary element. The controversy developed their plans perhaps more rapidly than they intended, and Mackenzie began to utter sentiments which could only be interpreted as encouraging armed resistance to the Government. The object, doubtless, was so to commit the Reform party to his revolutionary policy that they would find it impossible to recede. The only thing to be regretted is that the more moderate leaders did not at once repudiate Mackenzie's treasonable sentiments and cut loose from his dangerous designs. Perhaps they thought his violent utterances were but the outcome of temporary excitement, and would not lead to any overt act ; but Egerton Ryerson clearly perceived that the trend of events, unless promptly checked, must inevitably end in revolution, whether so intended or not, and lifted up his voice in timely warning against the mad attempt. For this he was assailed with torrents of abuse. He was denounced as traitor, renegade and arch-apostate, as one who had abandoned friends and principles and gone over to the camp of the enemy. Nothing could be more unjust. The fact is, that from first to last Egerton Ryerson was the uncompromising advocate of great principles, but never the slave of a party ; and hence he did not hesitate to oppose those with whom he had formerly co-operated when convinced that they had adopted an unwise policy, or had abandoned principle for expediency. The storm which had been raised by the "impressions" gradually subsided. Before the crisis came the Methodist people and many others saw that Ryerson was right, and it was subsequently his proud boast that not a single member of the Methodist Church was implicated in the rebellion of 1837-38.

Civil and Religious Liberty Gained.

It is unnecessary to follow in detail the history of the next few years. The ill-starred rebellion was quickly suppressed. Some of the leaders escaped, and some were sent to the gallows—a most impolitic act, but not surprising in view of the excited state of public feeling. Only a small section of the Reform party actually participated in the uprising; but all had to bear the odium caused by the rashness of a few, and for a time the party was practically extinct. It was only after the coming of Lord Durham, and the publication of his masterly and statesmanlike report on Canadian affairs, that the tide of feeling fairly turned. The cause of popular rights had been retarded, but could not be permanently turned back—it was too deeply imbedded in the convictions and aspirations of the people to admit of that; but years elapsed before the controversy was fully ended, and it could be affirmed, without a shadow of reservation, that the great battle of civil and religious liberty had been fought and won.

Methodism, a National and Religious Force.

Calmly surveying, after the lapse of more than half a century, the events of those troublous times, Methodism has no occasion to blush for the part she played. While her ministers carefully abstained from interference in party politics, and never alluded to such questions in public address or sermon, they were known, for the most part, as staunch adherents of the demand for responsible government, and uncompromising opponents of a dominant State Church. The membership, as a rule, co-operated, in public affairs, with the Reform party, for that was the party which championed the popular cause ; but when they saw that a section of the party was abandoning reform for revolution, they did not hesitate to oppose their former associates, and even to take up arms in defence of law and order. And when strife subsided, and the smoke of battle cleared away, it was clearly seen by all reasonable men that, alike by its spiritual ministrations and its attitude on great public questions, Methodism had rendered service of unspeakable value, and had fairly earned the respect and gratitude of the whole country. No longer treated as a despised sect, no longer overshadowed and brow-beaten by a haughty ecclesiastical establishment, Methodism took its stand on terms of equality with other denominations, and by virtue of its numbers, intelligence and active support of whatever made for the weal of the people, it was henceforth regarded as a force to be reckoned with in the conduct of public affairs.

VIII.

HOW THE METHODISTS IN CANADA BECAME ONE BODY.

British North America Act, 1867.

In 1864 there was a deadlock in Canadian politics. Parties were so evenly balanced that neither of them could carry on the Government alone, and a dissolution of the House and change of ministry failed to improve the situation. At this juncture a federation of all the British American provinces, as a solution of existing difficulties, began to assume form and substance. Conferences were held between representatives of the different provinces, and in 1865 the Canadian Parliament, which embraced Upper and Lower Canada, adopted the Confederation scheme. The Imperial Government favored the measure, and on the first of July, 1867, the Confederation Act, known as the British North America Act, went into effect, and the confederated provinces assumed a position among the nations as the Dominion of Canada.

Presbyterian Bodies Unite, 1875.

The example set in the political realm may have had some influence upon the churches. It is true that in one instance action in the churches antedated any similar movement in the field of politics, for in

1861 a union was effected between the United Presbyterian and Free Churches; but this embraced only two branches of the same denomination, and its scope was confined to Upper and Lower Canada. Fourteen years later a far more comprehensive measure was successfully carried through, which united all the Presbyterian forces, with the exception of a very few isolated congregations, throughout the whole Dominion. Since then the growth of the Presbyterian Church has been one of the marked religious features in the country's history, and to-day it stands, in point of numbers, foremost among the Protestant Churches of the Dominion, Methodism alone excepted.

A United Methodism Desired.

Some years before the second union in the Presbyterian ranks took place, the question of the unification of Canadian Methodism began to attract attention. In fact, the Canadian Conference had adopted a resolution in favor of union as early as 1866, and repeated the same in 1870 in the following terms: "1. That this Conference cordially reiterates the expression of its conviction as to the desirableness and importance of a union of all the Methodist bodies in Canada, who believe in the same doctrines, sing the same hymns, have the same form of worship, the same love-feasts, the same prayer and class meetings, and the same general rules of society. 2. That the Conference reappoint a committee, consisting of an equal number of ministers and laymen, to confer with any similar committee or committees appointed by other Methodist bodies on the subject of union, and report to the next Conference."

Committees on Methodist Union Appointed, 1871.

But down to 1870, or thereabout, the policy had been theoretical rather than practical. At that period it began to assume more tangible form. Committees were appointed by all the Methodist Churches, and a meeting was held in Toronto in March, 1871. A series of resolutions were adopted, affirming the desirability of union, and recommending a basis covering the main points that had been discussed in the joint committee. When the report came before the Conference of the Wesleyan Methodist Church, in June, 1871, the following item was adopted, among others :

The Resolution of the Wesleyan Methodist Church re Union.

"That the Conference has heard with pleasure the report of the united committee appointed on the practicability of a union of the various Methodist bodies in this province, and rejoices in the manifestation of a growing desire for combined effort and united brotherly ministerial influence, for the more speedy and effectual diffusion of the blessings of our common Christianity. As this movement is intimately connected with the sympathies and privileges of the laity of our Church, and especially with the members of the quarterly meetings, therefore be it resolved, in order wisely to accomplish an object so desirable, which involves such grave and important subjects, the proposal be again remitted to the consideration of a committee to be appointed for the purpose."

The desirability of uniting the Methodism of Eastern British America with that of Ontario and Quebec having received more or less consideration, it was resolved : "That the Conference of Eastern British America be invited to appoint a deputation to meet with the committee appointed by this Conference, with a view to the union or confederation of the whole Wesleyan Methodist work in British America."

Joint Committee of New Connexion and Wesleyan Methodists.

The resolutions adopted by the Union Committees in 1871 were not satisfactory to some of the bodies concerned, and from that time forward the joint committee was composed exclusively of representatives from the Wesleyan Methodist and New Connexion Conferences. During the Conference year ending 1872 no meetings of the committee were held, but the question of lay representation in the proposed General Conference was submitted to the quarterly meetings, and their action was now reported. In the Wesleyan Methodist Church the total number of quarterly meetings voting was three hundred and sixty-four, and as these gave a considerable majority in favor of the basis beyond the two-thirds required, the question of union so far as the laity was concerned, was practically settled. A resolution adopted by the Methodist New Connexion Conference was also reported as follows:

Resolution Adopted by the Methodist New Connexion.

"That having considered the subject of Methodist union, this Conference would renew its expression as to the desirableness of an organic union of the various Methodist bodies of Canada ; and while adhering to the action of our last Conference in regard to the basis recommended by the united committee, this Conference feels bound to say that we could not accept any scheme of union by which restrictions would be imposed upon the legislative powers of a General Conference, or upon the right of the laity to cooperate with the ministry in such Conference in all acts of legislation and discipline."

Negotiations for Union of Wesleyan Methodists and Conference of Eastern British America.

As there was a measure of uncertainty respecting the final action of the New Connexion Conference in regard to union, the committee of the Wesleyan Conference deemed it desirable to communicate separately with the representatives of the Conference of Eastern British America. This was done during 1871, and at the Conference of 1872 the following resolutions were reported and adopted : "1. That we have heard with great satisfaction the statements of the Rev. Humphrey Pickard, D.D., and the Rev. Duncan D. Currie, in reference to the practicability of a union between the Canadian and Eastern British American Conferences, and we rejoice to find that the hindrances in the way are comparatively slight, and are of such a nature that they may be easily overcome. 2. That this committee recommends to the Conference the propriety of taking immediate steps to consummate a federal union with the brethren in Eastern British America, being convinced that such a step would tend to strengthen and consolidate

Methodism, and promote the work of God through the whole of British America."

Union Decided Upon —Adjustment of Work.

During the following year decided progress was made, and when the Conference of the Wesleyan Methodist Church assembled in London in 1873, the report of the committee on the division of the Conference and a federal union with the Wesleyan Methodist Church in British America was ready for discussion. The report, as amended and adopted by the Conference, made provision for a General Conference, with lay representation if desired by the quarterly meetings of the two bodies ; the division of the work in Ontario and Quebec into three Annual Conferences ; the transfer of ministers, and various matters pertaining to the temporal economy of the Church. At the same Conference the report of the Union Committees appointed by the Wesleyan Methodist and New Connexion Conferences was received and carefully considered. It indicated that meetings of the joint committee had been held on 1st and 2nd days of October, 1872 ; on the 30th and 31st days of January, 1873, and on the 9th and 10th days of April, 1873, and that a basis had been reached, embodied in certain declarations of agreement, covering substantially the same ground as the agreement with the Conference of Eastern British America. Some modifications in matters of detail were adopted, but nothing affecting fundamental principles.

The General Conference, 1873.

The action of the Canadian Churches having been reported to the parent bodies in England, and duly sanctioned by their respective Conferences, the way was now open for the formal consummation of the proposed union. In accordance with the provisions of the basis that had been adopted, a delegated General Conference, consisting of ninety-eight ministers and ninety-four laymen, assembled in the Metropolitan Church, Toronto, on the 16th day of September, 1874, and was organized by the election of the Rev. Egerton Ryerson, D.D., LL.D., as President ; the Rev. George Douglas, LL.D., Vice-President, and the Rev. Duncan D. Currie, Secretary. On the second day of the session, a special committee appointed to consider documents referring to the union, and certain resolutions that had been adopted in relation thereto, presented a report. This report embodied the basis of union, as adopted by the joint committee and confirmed by the Annual Conferences of the uniting bodies, to which were added the resolutions of the British Wesleyan Conference and the Methodist New Connexion Conference in England giving formal sanction to the proposed union. The report having been read, the following resolution, after referring to the successive steps that had been taken, was adopted by a unanimous vote :

Union—" The Methodist Church Church of Canada," 1874.

"Resolved, that this General Conference do now proceed to deliberate upon and adopt such measures as may best conduce to the interests and good government of the Methodist Church of Canada,* and to the advancement of the Redeemer's kingdom."

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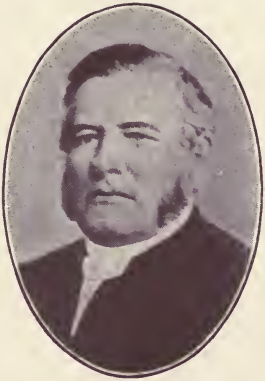
* This was the official designation of the united Church as adopted by the Conference.

REV. W. S. GRIFFIN, D.D.

REV. G. H. CORNISH, LL.D.

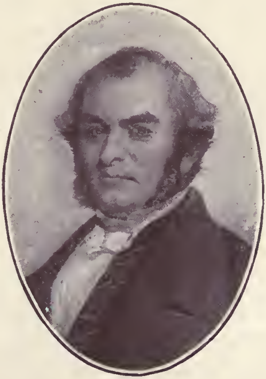
REV. S. D. RICE, D.D.



REV. ENOCH WOOD, D.D.

REV. J. A. WILLIAMS, D.D.

REV. GEO. DOUGLAS, LL.D.



REV. ANSON GREEN, D.D.

Growth of Methodism After the Union.

Thus the union which had been the subject of prolonged discussion, and the occasion of no small anxiety and many prayers, was happily consummated, and when the Conference adjourned there was a prevailing spirit of hopefulness throughout the Church that augured well for the future. If any forebodings were felt they were soon allayed, for there was no friction anywhere, and before long there were reports of blessed revivals in many parts of the Connexion. At the end of the first quadrennium, the six Annual Conferences, into which the Church had been divided, were able to report a net increase of 134 ministers, 20,659 members, 221 Sunday Schools and 19,754 scholars.

Looking Toward Union of All Methodism.

It is more than probable that the marked results following the union of 1874, and the rapid growth of the united Church during the first quadrennium, revived in many minds a desire that a union might be brought about embracing all the branches of Canadian Methodism, and by the beginning of 1882 a spirit was abroad in the churches which made it impossible to longer ignore the union question. But between the former movement and this there was one point of difference. Proposals for the first union originated with the ministers, and it was chiefly on their initiative and by their advocacy that it was carried through; but in regard to the later movement a strong desire for an undivided Methodism seemed to spring up spontaneously among the people, while its staunchest opponents were to be found in the ranks of the ministry. At this time laymen had not yet been admitted to membership in the Annual Conferences, and in the Conference debates the ministerial elements alone appeared. This of itself is sufficient to account for the fact that when the second basis was under discussion it was defeated by a small majority in one Annual Conference, and carried by only a small majority in another. When it came before the courts of the Church in which the laity predominated (quarterly meetings) and in district meetings and General Conference where they were present in equal numbers with the ministers, a different result was obtained. To the credit of the opposing ministers be it said, that when union was carried they loyally accepted the situation, and co-operated most heartily in the future work of the Church.

Four Branches of Methodism Assembled in Hamilton 1882.

The General Conference of the Methodist Church of Canada met in the city of Hamilton on the 6th of September, 1882, and the General Conference of the Methodist Episcopal Church met in the same city at the same time. It was ascertained, also, that arrangements had been made for the Union Committees of the Primitive Methodist and Bible Christian Churches to assemble in Hamilton at the same date for conference with other bodies in the interest of union. It was evident, therefore, that this was now a live question that could not be ignored, nor could it be settled by vague resolutions that meant nothing. A time had arrived when a simple yes or no would be demanded, for there was a general conviction that union must be now or never. At an early period in the sessions of the Conference of the Methodist Church a large committee was appointed to which all matters pertaining to union were referred. This committee met the committees of the other churches, and by a unanimous vote the discipline of the Methodist Church of Canada was accepted as a basis of negotiation.

Discipline of Methodist Church of Canada Basis of Negotiation.

In reporting back to the Conference, the committee stated that in regard to doctrines, general rules, usages and constitution of the lower courts, no difference of opinion was expressed, but that on some other points mutual concessions would be necessary, especially in regard to general superintendency and lay representation in the Annual Conferences. The representatives of the Methodist Episcopal Church attached great importance to the principle of superintendency, but not necessarily in the form to which they had been accustomed. The representatives of the Primitive and Bible Christian Churches, while not advocating the principle, were willing to concede it, provided the other bodies would concede the principle of lay representation in the Annual Conferences in some form. The General Conference accepted the principle of lay representation, "provided no change is made in regard to the examination of ministerial character or the composition of the Stationing Committee"; also the principle of an

Necessary Changes in Discipline.

itinerant general superintendency, "provided the duties and powers of the office are so defined as to prevent interference with the duties and powers of Annual Conference officers or of church courts." The next step was the appointment of a large committee of forty-two members "to meet the committees of the other churches in the city of Toronto on the last Tuesday in November."

Meeting of Joint Committee in Toronto.

In accordance with the understanding arrived at between the representatives of the various Methodist bodies, the joint Committee on Union assembled in the Carlton Street Primitive Methodist Church, Toronto, at the date agreed upon, and organized by appointing Bishop Carman, of the Methodist Episcopal Church, Chairman, and the Rev. A. Sutherland, D.D., of the Methodist Church of Canada, Secretary. It is not necessary to follow in detail the work of the committee. Suffice it to say that the sessions from first to last were characterized by harmony and brotherly love. Differences of opinion there were on some points, but they were treated with mutual respect, and the spirit of conciliation which seemed to animate all the members enabled the committee to reach unanimous conclusions on all important points.

Basis of Union Submitted to the Conferences and Quarterly Meetings.

The decisions of the committee were then formulated in a distinct basis of union, covering doctrine, general rules, ordinances, church government, church property, church funds, book and publishing interests, educational interests and sundry miscellaneous recommendations. The basis thus adopted was printed and published throughout the several Connexions. In due time it was laid before the quarterly meetings, not for revision or amendment, but for an answer to the question, Are you willing, for the sake of union, to accept the basis agreed upon by the joint committee? It was also sent forward to the various Annual Conferences, so that there might be the fullest possible discussion of every point before a final decision was reached. The answer from the quarterly meetings, which was given in February, 1883, was overwhelmingly in favor of the measure, making it clear that the laity desired union, and were willing to make all needful concessions in order to secure it.

Accepted by the Laity.

Decision for Union Dependent on Annual Conferences.

The basis of union was now the absorbing topic of conversation in Methodist circles, and the approaching sessions of the Annual Conferences were looked forward to with intense interest. The laity had spoken with no uncertain sound, but it was known that strong prejudices existed among the ministers, and while some were enthusiastically in favor of the measure, others were just as strongly opposed. If the Annual Conferences should assume a hostile attitude, the scheme would be imperilled, and the good ship Union, that had been launched under favorable auspices and steered safely thus far past rocks and shoals, might after all be wrecked at the harbor's mouth. The bare possibility of such a contingency gave rise to feelings of deep concern in many minds, for it was clearly seen that a collision between ministers and people on so important a question would be a great calamity, and many earnest prayers went up to God that He would rule and overrule in the whole matter.

Montreal Conference in Favor of Union. 15 Majority.

The Annual Conferences of the Methodist Church of Canada were accustomed to meet, as regards time, in the following order: Montreal, London, Toronto, Nova Scotia, New Brunswick, Newfoundland. In the first instance, therefore, attention was turned to the Montreal Conference, which assembled in the city of Ottawa on the 30th of May, 1883. Day by day the papers were eagerly scanned for accounts of the proceedings, and when the debate on union closed, and it was announced that the basis had been adopted by a majority of only fifteen votes out of a total of one hundred and seventeen, any feeling of relief that was experienced was not very profound. Next in order came the London Conference, which assembled in the city of St. Catharines on the 6th of June, and continued in session for nine days. Here, as at Ottawa, the absorbing topic was the basis of union, and in this Conference some of the staunchest opponents of the measure were to be found. As the debate proceeded it became evident the vote would be a very close one, and it was doubtful which way the scale would turn. On the eighth day the discussion closed, and when it was announced that the basis had been rejected by a majority of thirteen out of a total vote of one hundred and eighty-nine little surprise was felt or expressed.

London Conference Rejects by a Majority of 13 Votes.

"As Goes Toronto Conference, so Goes the Connexion."

When the action of the London Conference became known, public attention at once centred on Peterboro', where the Toronto Conference had assembled on the 13th of June, the day before the vote in London Conference was taken. The situation as regarded union was now felt to be not only serious but extremely critical, and it is not surprising that many were saying, "As goes Toronto Conference, so goes the Connexion." Those who spoke in this way did not forget that the Maritime Conferences were yet to be heard from ; but it was understood that they were less deeply concerned in the union movement than were the Conferences farther west, because they had not experienced the evil effects of a divided Methodism. It was probable, therefore, that their action would be determined, to some extent, by the attitude of the Conferences in Ontario and Quebec ; and as the basis had been carried in one Conference by the slender majority of fifteen, and defeated by an almost similar majority in another, unless Toronto Conference gave a much larger majority in favor than many expected, and larger than some thought possible, the union might be regarded as effectually buried, never to rise again.

The Debate in the Toronto Conference.

Under these circumstances the debate in the Toronto Conference began and was continued from day to day by men who spoke under a sense of deep responsibility. At first it was not easy to tell to which side the feeling of the Conference inclined, for every speaker received an attentive hearing, and every good point, on either side, received a generous meed of applause. But as time went on it became manifest that the arguments for union were beginning to tell, for the applause which had greeted opponents of the measure gradually ebbed away until it seemed to be confined to a group of stalwarts who surrounded their leader in one corner of the church, while enthusiasm on the other side gathered strength with every passing hour, and culminated on the evening when the debate closed.

100 Majority for Union in Toronto Conference.

When the theme had been pretty well exhausted, and nearly all had spoken who desired to do so, an understanding was reached that on a given evening the debate on the floor of the Conference should cease, after which those who had moved or seconded resolutions or amendments might be heard if they so desired, the discussion to be closed by the mover of the main resolution for the adoption of the basis, and then the vote should be taken. When the evening arrived the profound interest felt in the union question was evidenced by the immense audience, representing all denominations, which packed the large George Street Church "from floor to ceiling," most of whom listened with unabated attention until the vote was called at one o'clock in the morning. While the utmost freedom had been allowed during the debate it was tacitly agreed that when the vote was taken there should be no demonstration, but that the announcement should be received by the Conference in solemn silence and with heads bowed in prayer. At length the roll was called and the yeas and nays recorded, when it was found that the vote stood one hundred and thirty-seven to thirty-seven, or one hundred of a majority in favor of adopting the union basis. Twenty years have passed away since that memorable evening, but there are persons not a few among the older generation of Methodists in and around Peterboro' whose manner grows animated and whose eyes kindle as they recall "that wonderful debate on the union question."

Conferences of Primitive Methodists, Methodist Episcopal and Bible Christians Decide on Union.

It was now generally conceded that the Toronto Conference had "saved the day," and that the basis was safe. This hopeful feeling was strengthened when it became known that the Conferences of other uniting bodies had adopted the basis, and that their quarterly meetings had given large majorities in its favor. Still later the Nova Scotia, New Brunswick and Newfoundland Conferences put themselves on record in favor of union, thus increasing considerably the majority vote. Last of all, the Manitoba Conference, which had just been organized and held its first session in August of that year, adopted the basis by a unanimous vote. Still, it could not be said that the measure was entirely safe. It had yet to pass the ordeal of a special session of the General Conference; for although that session had been authorized for the sole purpose of "giving effect to the union," it was

Other Conferences Favorable.

Will Union be Ratified by General Conference?

anticipated that the opponents of the measure would insist upon another discussion of the whole question, and would be prepared, if they could raise a sufficient minority, to block the whole movement at the eleventh hour. When the Conference assembled this anticipation was fully realized, and it was evident that the subject that had already been threshed out to the last straw would have to be gone over again, and subjected to the test of another vote. Further discussion might properly have been resisted on technical grounds, and there were some who thought that further discussion was out of order, as the Conference had been called together "to give effect to the union"; but the union leaders judged it best to concede the demand for free discussion, so that no possible ground of complaint might remain.

Special Session of General Conference of the Methodist Church of Canada, at Belleville, 1883.

In accordance with the decision of the General Conference of 1882, the special session was held in the Bridge Street Church in the city of Belleville, and began on the 29th of August, 1883. As the basis of union was the only subject that could be discussed, it was thought that preliminaries could be quickly disposed of ; but quite a number of technical objections were raised, and discussion on these occupied the whole of the first day. During these discussions a resolution was adopted that the basis of union be the order of the day at ten o'clock the following morning, and notice was given by Dr. Sutherland that at that time a resolution would be moved to accept and ratify the said basis. When the Conference assembled on Thursday, August 30th, the President—Rev. Dr. Rice—made a general statement respecting apprehended legal difficulties, and the steps which he had taken to secure competent legal advice. The Secretary of the Conference then read the opinion of Mr. John E. Rose, Q.C. After further discussion, the opinion of Mr. James Bethune, Q.C., based upon a case submitted by a private member of the Conference, was also read. Preliminaries being thus disposed of, the way was open for the main question, and the battle was fairly joined. It was not to be expected that anything new in the way of argument would be advanced. In newspaper controversy and Conference debates every phase of the question had been gone over many times ; but the interest felt in the measure was so great that old arguments were listened to as eagerly as if heard for the first time, and sentiments that had been worn threadbare by frequent repetition received generous recognition.

The Adoption of the Basis of Union Moved and Seconded.

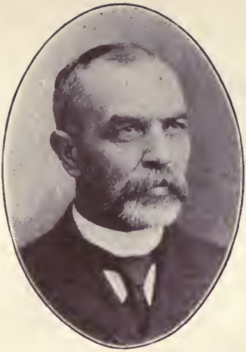
The order of the day having been called, the Rev. A. Sutherland, D.D., Secretary of the Joint Committee on Union, arose amid profound silence and strained attention to move the adoption of the basis, which was seconded by Rev. E. B. Ryckman, B.A.

An Amendment.

The mover having spoken briefly in support of the resolution, the Rev. John A. Williams, D.D., moved an amendment, which was seconded by the Rev. William Williams, expressing pleasure with the desire for union, but regretting inability to accept certain provisions, and expressing fear of certain complications respecting one of the churches, and counselling delay.

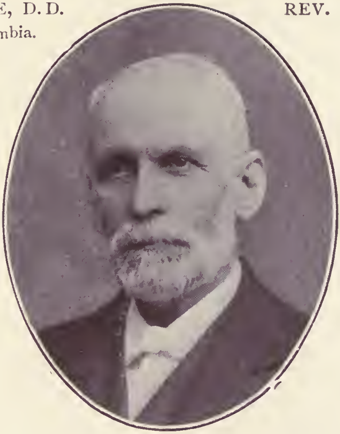
The Debate "A Battle of the Giants."

On the submission of the resolution and amendment there followed a debate perhaps never excelled and but rarely equalled in any ecclesiastical assembly. It was a veritable "battle of the giants," where "Greek met Greek" in high debate on a question that vitally affected the future of Methodism in the Dominion of Canada, and perhaps throughout the world. For the most part the spirit of the debate was admirable ; and if there were moments when it grew somewhat acrimonious, the heat could be excused on the ground of the interests at stake, and the fact that each member of the Conference felt personally interested in the issue. They were not contending in academic debate for or against abstract propositions ; they were dealing with questions that touched the fundamentals of church organization and invaded that region of sentiment and historic association that is so potent a force in determining great issues. By tacit consent it devolved upon the Rev. Dr. Sutherland, as Secretary of the Union Committee, to move the adoption of the basis, and as he had been from the first a pronounced advocate of union he had to bear the brunt of assaults from the other side. The phrase "by tacit consent" is strictly correct, for no plans were laid by the advocates of union as to how the debate should be conducted. They



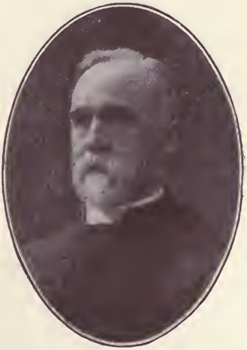
REV. J. WHITE, D.D.
British Columbia.

REV. T. C. BUCHANAN.
Alberta.



REV. JAS. WOODSWORTH, D.D.,
Corresponding Secretary of Missions for the North-West and British Columbia Conferences.

REV. O. DARWIN.
Manitoba.



REV. JAS. ALLEN, M.A.
New Ontario.

CORRESPONDING SECRETARY AND LOCAL MISSIONARY SUPERINTENDENTS.

were so deeply convinced that the union movement was under divine guidance that they feared to mar it by plans of worldly wisdom. So tenaciously was this thought adhered to that five minutes before the Secretary rose to move the adoption of the basis he did not know by whom his motion would be seconded. The opposition to the basis was led by the Rev. Dr. John A. Williams, and right ably and manfully did he discharge what he felt to be a duty. But it was uphill work, for from the first it was evident he was fighting a losing battle, and that union was a foregone conclusion.

The Debate Closed.

The debate continued for five days, and the interest grew as the days went by; but it culminated on the last evening, when, in accordance with previous agreement, the debate on the floor of the Conference was to close at a given hour, after which Dr. Williams and Dr. Sutherland were to be heard, and then the vote would be taken. At an early hour representatives from all denominations in the city, and others from great distances in the country round about, began to assemble, and long before the time for opening the last stage of the debate arrived, the spacious church was crowded to its utmost capacity by the most deeply interested audience that ever assembled within its walls. The devotional services were solemn and impressive, for everyone seemed to feel that the occasion was one of no ordinary kind, and that momentous issues were at stake. The debate which ensued was fully up to the level of the previous discussions, and maintained the high reputation of the Conference as a deliberative assembly; but when the debate on the floor closed, and Dr. Williams arose to speak, the strained attention of the vast audience grew almost painful in its intensity. In an able address of nearly an hour's duration, Dr. Williams recapitulated the arguments against the basis of union, and made an earnest appeal in favor of delay, and when he finished it was felt that the last word on that side had been spoken.

Dr. Douglas' Memorable Speech.

At this juncture, however, a somewhat dramatic incident occurred. As already stated, it had been agreed that an address from Dr. Williams and one from Dr. Sutherland should close the debate; but as soon as the former ceased speaking there were calls from various parts of the Conference for Dr. Douglas. The Doctor was known to be a pronounced opponent of union, and it was understood that his room at the hotel was the regular meeting-place of those who sympathized with his views when discussing their plans for carrying on the debate. As a minister honored and beloved his influence was great, and it was felt by some that to call upon him at this critical stage in the discussion, in face of the agreement that had been reached, was tantamount to a breach of faith. But the unionists sat in silence, making no sign, and, though evidently averse to speaking, Dr. Douglas at length arose. In breathless attention the audience waited, and at first could hardly believe their ears. "Mr. President," said the Doctor,—and his massive voice and impressive manner carried his words to the remotest corner of the building—"the solemnities of this hour, the tremendous responsibilities of the undying future, alike call upon the Church to—ADVANCE!" Under other circumstances the effect would have been electrical, and the friends of union would have been elated beyond measure; but such a sense of a divine Power overruling and directing in the matter pervaded the assembly, that no demonstrations of applause greeted the announcement, though from more than one delegate came a subdued but fervent "Thank God!" After this it was with a sense of relief that the audience settled back in their seats while the mover of the main resolution recapitulated the arguments in favor of union, answered the more prominent objections, and made his final appeal for the ratification of the basis.

The Result of the Voting. The Methodist Church.

Then came the voting. Those in favor of the basis first arose, and remained standing while the Secretary from the platform called their names and they were checked off on the Conference Roll, when each delegate in turn resumed his seat. The opposing vote was taken in the same way, and all in solemn silence, the only sound being the voice of the Secretary calling the names. A few moments sufficed to tabulate the result, after which it was announced that the vote stood 123 to 38; or, in other words, that the basis had been ratified by a three-fourths majority, with several votes to spare. Even then no applause was indulged in, for the unionists felt it would be unbrotherly to triumph over opponents who had only followed their convictions of duty. But when the doxology had been sung and the benediction pronounced, the tension relaxed. The audience broke up into groups, tongues were loosed, and congratulations, thanksgivings and hearty handshakes (some of the most cordial being between those who but a little while before had been ranged on opposite sides) became the order of the hour. No wonder there was a profound sense of relief. The long and exciting struggle was over. The era of division and estrangement was ended, and the era of union had come. Nothing now remained but for the united General Conference to assemble and adopt a constitution and formulate a discipline for the united Church.

Meeting of the First United General Conference.

Wednesday morning, 5th September, 1883, dawned bright and fair, and the very skies seemed to smile upon the assembled delegates as they wended their way to the Methodist Episcopal Tabernacle, where the first united Conference was to be held. The hymn beginning,

"O for a thousand tongues to sing
My great Redeemer's praise,"

was sung with subdued and tender feeling, a portion of Scripture was read, and the Rev. Dr. John A. Williams led the Conference in prayer. At once a divine influence came down upon that good man, and out of the fulness of his heart came forth a prayer that is treasured in the memory of those who heard it to this day. If misgivings yet lingered in any minds, they vanished in the hallowed atmosphere of the mercy-seat.

Rev. S. D. Rice, D.D., and Rev. A. Carman, D.D., First Superintendents of United Methodism.

The devotional service being ended, the delegates proceeded to organize, and by a unanimous vote Dr. John A. Williams was chosen President of the first united General Conference. The morning session adjourned to meet in the afternoon in the Bridge Street Church, where the Conference concluded its work. The sessions extended over fifteen days, and were occupied in formulating a discipline for the united body. On the seventh day the election of permanent officers took place, when the Rev. S. D. Rice, D.D., and the Rev. A. Carman, D.D., were chosen General Superintendents, the first for eight years, the second for four. On Wednesday afternoon, 19th September, this historic General Conference—the most important yet held in the history of the United Church—was brought to a close. Since that day Canadian Methodism has been one from ocean to ocean, and one it is destined, I think, to remain. Strife and division are things of the past that have almost entirely faded out of memory, and a new generation has come up to whom the distinctive names of the former time are unmeaning words. There is peace within our walls and prosperity within our palaces. Upon all our assemblies may the Shekinah evermore abide.

IX.

FOUNDING AND DEVELOPMENT OF METHODIST MISSIONS.

The World-wide Parish of Methodism.

It may be claimed, without boasting or exaggeration, that Methodism has not only contributed somewhat to the revival of the missionary spirit, but has been, under God, a chief factor in promoting it. The place of her nativity was hard by the missionary altar, and a spirit of intense evangelism gave the first impulse to her work. Born anew amid the fervors of a second Pentecost, her first preachers were men baptized with the tongues of flame, symbol of a comprehensive evangelism that found expression in the saying of her human leader, "I look upon all the world as my parish." In the spirit of that saying Methodism has lived and labored, and after the lapse of more than a hundred and fifty years the primitive impulse is yet unspent. Wherever the banner of the cross is unfurled Methodist missionaries are found, and this is the battle-cry of the legions, "Christ for the world, and the world for Christ."

Methodism in Canada the Result of Missionary Effort.

As we have already seen, the beginnings of Methodism in Canada reveal the same providential features that marked its rise in other lands. No elaborate plans were formulated in advance, no forecastings of human wisdom marked out the lines of development. But men who had felt the constraining power of the love of Christ, and to whom the injunction to disciple all nations came with the force of a personal mandate, went forth at the call of God, exhorting men everywhere to repent and believe the Gospel. Out of that flame of missionary zeal sprang the Methodist Church in Canada; and if the missionary cause is still dear to the hearts of her people, it is but the legitimate outcome of the circumstances in which she had her birth. Methodism is a missionary Church, or she is nothing. To lose her missionary spirit is to be recreant to the great purpose for which God raised her up. Nor can she give to missions a secondary place in her system of operations without being false to her traditions and to her heaven-appointed work.

The Missionary Society Founded, 1824.

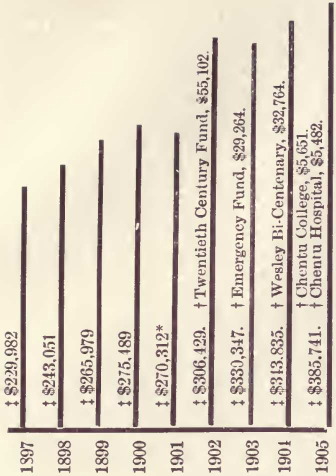
While Methodism in Canada was, from the very first, missionary in spirit and aims, organized missionary effort did not begin till 1824. In that year a Conference Missionary Society was formed. It was a bold movement, such as could have been inaugurated only by heaven-inspired men. Upper Canada (at that time ecclesiastically distinct from Lower Canada) was just beginning to emerge from its wilderness condition. Settlements were few and, for the most part, wide asunder. Population was sparse and the people were poor. Moreover, Methodism had not yet emerged from the position of a despised sect, and prejudice was increased by the fact that it was under foreign jurisdiction. Such a combination of unfavorable circumstances might well have daunted ordinary men, and led to a postponement of any effort to organize for aggressive missionary work. But "there were giants in the earth in those days," whose faith and courage were equal to any emergency; men who could read history in the germ and forecast results when the "wilderness and the solitary place" should become "glad," and "the desert" should "rejoice and blossom as the rose."

Income, 1824, $140; Income, 1905, $385,000.

When the Missionary Society was organized in 1824, two or three men were trying to reach some of the scattered bands of Indians; the income of the society the first year was only about $140, and the whole field of operation was a small section of Upper Canada. To-day the missionary force at home and abroad is a little army of over one thousand persons (including the wives of missionaries); the income exceeds $385,000, while the field covers half a continent and extends far into the regions beyond.

"Methodist Church in Canada" Formed by Union of 1874.

An important development affecting the polity and work of the Church occurred in the year 1874, when the Wesleyan Methodist Church, the Methodist New Connexion Church and the Wesleyan Conference of Eastern British America united in one body under the name of the Methodist Church in Canada. This union extended the home missions of the Church by consolidating the forces east and west, thus covering the whole ex-

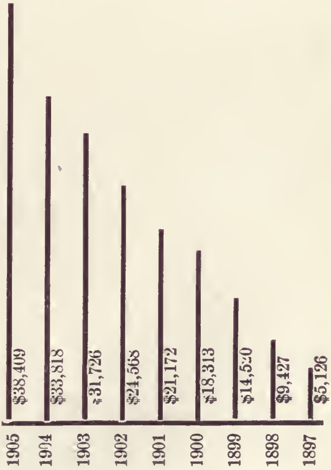


THE MISSIONARY INCOME.
How It Has Grown.

*The increase in the givings was $8,643.00, the decrease in legacies was $16,772.00.
† Special funds. Special funds are in addition to the regular income marked. ‡

H. H. FUDGER, ESQ.,
Lay Treasurer of the Missionary Society.

REV. F. C. STEPHENSON, M.D.,
Secretary of the Forward Movement.



EPWORTH LEAGUE MISSIONARY GIVINGS.
How the Forward Movement has grown.

tent of the Canadian Dominion, and embracing, in addition, Newfoundland and the Bermudas. This arrangement involved the peaceful separation of the three churches named from the jurisdiction of the parent bodies in England, and the relinquishment, after a few years, of certain missionary subsidies which two of them had been receiving from the parent treasuries. The loss of these subsidies, and the increased expenditure in consequence of unavoidable readjustments of the work, caused temporary embarrassment, and the accumulation of a somewhat serious debt ; but an appeal to the Church met with so liberal a response that the debt was extinguished without reducing the regular income, and the work went on as before.

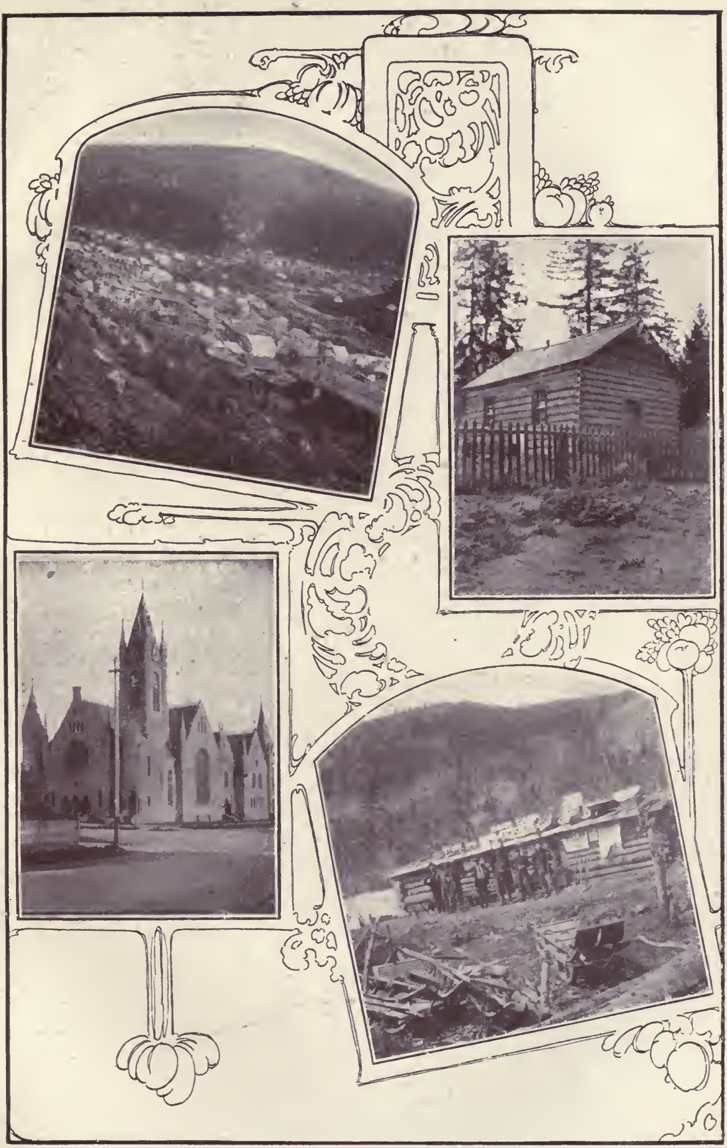
As at present organized, the mission work of the Methodist Church embraces a number of distinct departments. All are under the supervision of one board and are supported by one fund. Each department, in view of its importance, claims separate mention.

Domestic or Home Missions.

The domestic or home work includes all the missions to English-speaking people throughout the Dominion and in Newfoundland and the Bermudas. From the very first inception of missionary operations the duty of carrying the Gospel and its ordinances to the new settlers in every part of the country has been fully recognized and faithfully performed. This was the work to which the Church set herself before the beginning of the last century, at a time when missions, in the more extended sense, had not been thought of. At that period the population was sparse, as in some parts of the country it still is. Of home comforts there were few, and of wealth there was none; but the tireless itinerant, unmoved by any thought of gain or temporal reward, traversed the wilderness of Upper Canada and the Maritime Provinces, often guided only by a "blaze" on the trees or the sound of a solitary woodman's axe; sometimes compelled to sleep on the bare ground in the forest, where fitful dreams were broken by the fierce cry of the catamount or the long-drawn howl of the wolf. But in rough log school-houses, in the cabins of frontier settlers, or beneath shady trees on an improvised camp-ground they proclaimed the message of reconciling mercy, bringing peace and hope to troubled hearts.

British Columbia, "A Region Beyond," in 1858.

While steady enlargement had characterized the growth of home missionary enterprise, it was not till 1858 that the society in Upper Canada inaugurated a forward movement that reached out to "the regions beyond." For some time the thought of connexional leaders had been exercised respecting the spiritual needs of the scattered dwellers in British Columbia, at that time a region better known to intelligent Englishmen than to the inhabitants of Upper Canada. In fact to the latter it was almost a "terra incognita"; for between them and it lay the breadth of more than half a continent, unspanned by railway, telegraph or



A KLONDIKE MISSION—THE CREEKS.
METROPOLITAN CHURCH, VICTORIA, B.C.

MAPLE BAY—ONE OF THE FIRST CHURCHES IN B.C.
A MINER'S CABIN—A GOOD PLACE IN WHICH TO HOLD SERVICES.

WORK IN BRITISH COLUMBIA.

travelled highway, its streams unbridged, its prairies and mountains unexplored, its solitudes untenanted save by vast herds of buffalo on the plains and bands of nomadic Indians or solitary hunters and trappers. A voyage to England was a much less arduous undertaking than to journey to the distant Pacific colony. In the fifties, and for more than a generation later, the route was via New York and the isthmus of Panama, involving a journey of more than six thousand miles.

First Missionaries Sent to British Columbia, 1858.

In April of 1858 the Rev. Dr. Wood, General Superintendent of Missions, addressed a letter to the General Secretaries of the Wesleyan Missionary Society in London respecting the establishment of additional missions westward toward the Rocky Mountains. Later in the same year the spiritual needs of British Columbia were brought before the General Secretaries, but without making any formal application for aid. Promptly and generously the British Committee took the initiative, and a grant of £500 sterling was sent for the immediate opening of a mission in British Columbia. As soon as it became known that this distant field was to be occupied, more than a dozen ministers, among whom were several chairmen of districts, volunteered their services, and after much solicitude and prayer the Rev. Ephraim Evans, D.D., Edward White, Ebenezer Robson and Arthur Browning were selected. Of the four beloved brethren the first two have long since passed to their reward ; but Edward White lives again in the person of his son James, who is now Superintendent of Missions in British Columbia. Ebenezer Robson—now Dr. Robson—still survives, hale and vigorous. Arthur Browning has gone to his heavenly home. In British Columbia, owing to the sparseness of the population and other circumstances, the growth of the Church was slow ; but growing out of the seed planted by the pioneers of more than forty years ago and their successors, there is now a Conference of 87 ministers and probationers, 7 districts, 105 circuits and stations, 6,878 members and 9,184 scholars in the Sunday Schools. These statistics include missions to the Indians, Japanese and Chinese ; but the story of that work will be referred to in another connection.

Work Begun in Manitoba, 1868.

In 1868 another forward movement took place when the Board of Missions resolved to open work at Fort Garry, in what had been known till then as the Hudson's Bay Territory. Of this enormous region the outside world had only the vaguest notion. Men spoke of it as the Great Lone Land, and pictured it as a sterile, inhospitable region which even on its southern boundary was scarcely touched by the advancing frontiers of civilization, while northward its gusty leagues of prairie, swamp and arctic forest stretched into the darkness and rigor of the Polar night. But the federation of the British American Colonies in 1867, when provision was made for the incorporation of the

REV. GEORGE YOUNG, D.D.,

Founder of Methodist Missions in the Red River Settlement (now Winnipeg), in 1868.

Hudson's Bay Territory in the Dominion, had turned attention toward the hitherto unknown region, and emigrants from the older provinces began to set their faces toward the West. It was felt that something should be done to meet the spiritual needs of these new settlers, and the Board of Missions took action accordingly. Much would depend upon the selection made for this important mission, and the thoughts of many turned toward the Rev. George Young, D.D., an able and trusted minister, who had served in succession some of the most important circuits in the Connexion, and was at this time Chairman of the Toronto district and Superintendent of the Toronto West circuit, which included the largest church and congregation with one exception in Canadian Methodism. To sever the endearing associations of years, relinquish the conveniences and privileges of city life, and return in his forty-eighth year to the arduous toil and meagre pay of a pioneer missionary, was no small sacrifice ; but it was cheerfully made, and in company with the Rev. Egerton R. Young and the Rev. Peter Campbell, who were sent to reinforce the Indian work, Dr. Young set out for his distant field.

Dr. George Young, First Missionary to Manitoba, 1868.

Having secured, with very great difficulty, a place in which to live, and in which to conduct religious services, Dr. Young set himself to the laborious but very necessary task of laying foundations. Even at that early period he foresaw something of the possibilities of the future. "I am not a prophet," he wrote to the Mission Rooms in December, 1868, "but I will predict for this mission, whose foundations I am now trying to lay, a glorious future." How abundantly the prediction has been verified is well known to all who have visited the beautiful city of Winnipeg in recent years.

Rising of French Half-breeds, Under Riel, 1869-70.

The ordinary difficulties incident to the founding of a mission in a new country, where everything has to be created from the beginning, are serious enough ; but in Manitoba these were greatly augmented during the troublous times of 1869-70 by the revolt of the French half-breeds under Louis Riel. This bold, able, but thoroughly selfish and unscrupulous man had succeeded in ingratiating himself with his compatriots and co-religionists, and by impassioned appeals aroused their fears in regard to what he affirmed would take place when government from Ottawa would once be established. The French half-breeds were not only extremely ignorant (few of them could either read or write), but they possessed in a large degree the excitable Gallic temperament, combined with the fighting instincts of their Indian ancestry, the very kind of people who could easily be roused to desperate undertakings by any unscrupulous demagogue who possessed—as Riel undoubtedly did—the gift of popular oratory. When once their prejudices were excited and their religious fanaticism aroused, such a man could lead them whithersoever he would.

The Government Held in Defiance.

When word came that the newly appointed Lieutenant-Governor, the Hon. Wm. McDougall, and a party of officials were en route for Fort Garry by way of Pembina, a detachment of armed men took possession of the highway at a point where the Governor's party must necessarily pass, and erected a huge cross and a barricade to stop all travellers. In some cases trains of freighting carts were allowed to pass, while others were stopped and their contents confiscated. This occurred on the 21st of October, 1869. On the 25th the Council of Assiniboia met and urged the leaders of the insurrection to cease their opposition, but without effect. A document was sent to Lieutenant-Governor McDougall at Pembina, forbidding him to enter the country. He did enter, however; but soon after was met by an armed force, under command of one Lepine, and threatened with dire consequences if he and his party did not leave by nine o'clock the next morning. Being entirely defenceless, Mr. McDougall retraced his steps across the boundary to await further instructions from Ottawa.

The Foundation of the Work Laid in Troubled Times.

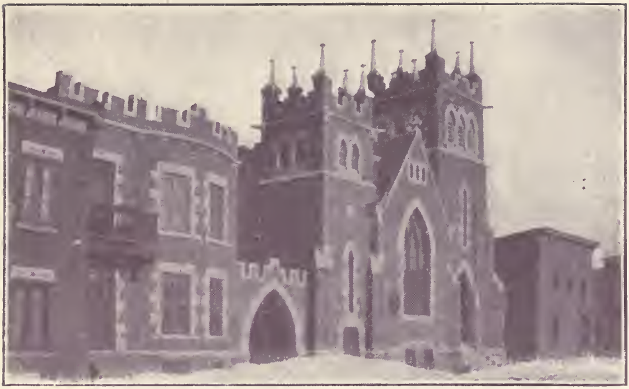
It is not necessary to follow further the course of public events—the capture of Fort Garry, the treacherous imprisonment of fifty disarmed loyalists and the indignities inflicted upon them, the equally treacherous imprisonment of others, the cruel murder of Thomas Scott, the arrival of the expedition under Colonel Wolseley, the precipitate flight of the rebels, and the collapse of the bubble confederacy. All this is well known, and serves to show in what troublous times the foundations of Methodist missions in the North-West were laid, and how much the courage and fidelity of the Rev. Dr. Young had to do with the hold which the work subsequently gained upon the people. With the subjugation of the incipient rebellion the dark days passed away. Lawful authority was soon established ; the machinery of government and the law courts was set in motion, and business, freed from the dangers of revolt, began to prosper and extend. Additional missionaries were sent out to assist Dr. Young, and the work took definite shape.

The First Missionary Conference Held in the North-West, 1872.

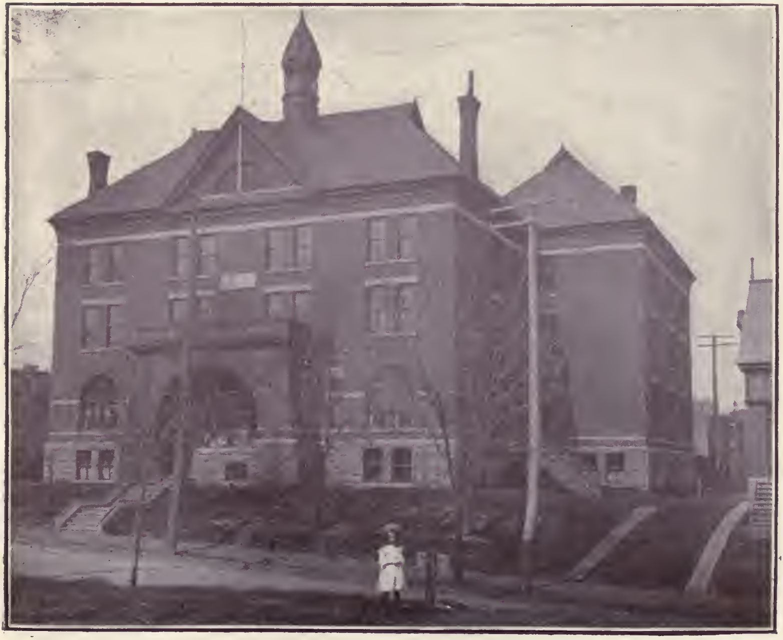
In 1872 a cheering impulse was given by the visit of a deputation from the Board of Missions, consisting of the Rev. Dr. Punshon, President of the Conference ; Rev. Dr. Wood, Superintendent of Missions, and John Macdonald, Esq., Lay Treasurer of the Society. The missionaries had been summoned six months in advance, and arrived from far-distant Indian fields in time for the first Missionary Conference ever held in the North-West. The days spent in consultation, fellowship and prayer were times of refreshing to the isolated and sometimes discouraged laborers, and they returned to their fields of toil with renewed courage and zeal.

The Home Mission Problem in the West To-day.

As the population increased, additional missionaries were sent, though for a length of time progress in both respects was comparatively slow. But in the later eighties, when the Canadian Pacific Railway spanned



DE LISLE ST. FRENCH METHODIST CHURCH,
MONTREAL.



FRENCH METHODIST INSTITUTE, MONTREAL.

the continent, and millions of fertile acres were thrown open for settlement, the whole situation was changed, and development in all directions became phenomenally rapid. Instead of the little handful of missionaries, most of them from Indian stations, that greeted the deputation in Winnipeg in 1872, there are now three Conferences, covering a territory of fifteen hundred miles in length by from two hundred to three hundred miles in width, with two hundred and fifty ministers and probationers, and over twenty-two thousand members ; and by far the greater part of this growth dates within the past fifteen years. Every year the momentum is increasing, and from the older provinces of the Dominion, from the United States, and from lands across the sea, population is rushing in at a rate that is simply bewildering. It is not too much to say that the home mission problem is to-day the all-absorbing topic in the Councils of Canadian Methodism, and the conviction grows that nothing less than Pauline faith and consecration can meet the responsibilities of the hour.

The French Work in Quebec.

An interesting though not remarkably successful department of the Church's work is that among the French in the province of Quebec. In that province and one or two counties in Ontario there is a French-speaking population of over a million and a quarter, and these, with the exception of a few thousands, are adherents of the most solid, thoroughly organized and aggressive type of Romanism to be found in the world. The Church is virtually endowed, can collect its tithes and levy its church-building rates by law. Education is controlled by the bishops, and the whole machinery is used to maintain the use of the French language and inculcate a French national spirit. As regards religion, evangelical truth is a thing almost unknown. Such a population, under such control, constitutes a serious problem, and it has led the various Protestant Churches to make some effort to spread the Gospel among them. So far as Methodist missions are concerned, numerical results have been small ; but it should be borne in mind that the difficulties to be surmounted are greater than in any other field, and that there are causes for the comparatively small numerical increase which do not exist elsewhere. Neither in the Home, the Indian, nor even in the Foreign Field, do civil or social disabilities follow to the same extent a profession of faith in Christ ; but in the province of Quebec a renunciation of Romanism is the signal for a series of petty persecutions and a degree of civil and social ostracism which many have not sufficient nerve to endure, and which usually results in their emigration from the province. The difficulty of reaching the people by direct evangelistic effort has led the Board of Missions to give increased attention to educational work. In pursuance of this policy, a commodious building has been erected in a western suburb of Montreal, capable of accommodating one hundred resident pupils. Over seventy pupils of both sexes are now in attendance, and the future of the institute is promising.

The Work Among the Chinese in British Columbia.

During the past thirty years large numbers of Chinese have landed on the Pacific Coast of the American continent, and some thousands have found temporary homes in British Columbia. In 1884 Mr. John Dillon, a merchant of Montreal, visited the Pacific Coast on business, and his heart was stirred by the spiritually destitute condition of the Chinese, especially in Victoria. He wrote to a member of the Board of Missions inquiring if something could not be done. The matter was considered at the next board meeting, and it was decided to open a mission in Victoria as soon as a suitable agent could be found. In the following spring, by a remarkable chain of providences, the way was fully opened, and a mission began which has since extended to other places in the province, and has been fruitful of good results. Commodious mission buildings have been erected in Victoria, Vancouver, New Westminster and Nanaimo, and schools established in all these cities ; many converts have been received by baptism, and the foundation of a spiritual church laid among these strangers "from the land of Sinim" which gives promise of permanence and growth.

The Work Among the Japanese in British Columbia.

Work has also been established among the Japanese in the Pacific province, and native workers have been raised up who are rendering faithful and efficient service. Throughout British Columbia there is a strong prejudice against both Chinese and Japanese, and this is diligently fostered by the labor organizations; but it is none the less the duty of the Church to seek the evangelization of these outsiders who by the providence of God have been brought to our shores. If these people are a menace to our civilization, the danger is enormously lessened by their conversion to Christianity; and when truly converted, as many of them are, they are not behind their white neighbors in showing forth the fruits of the Spirit.

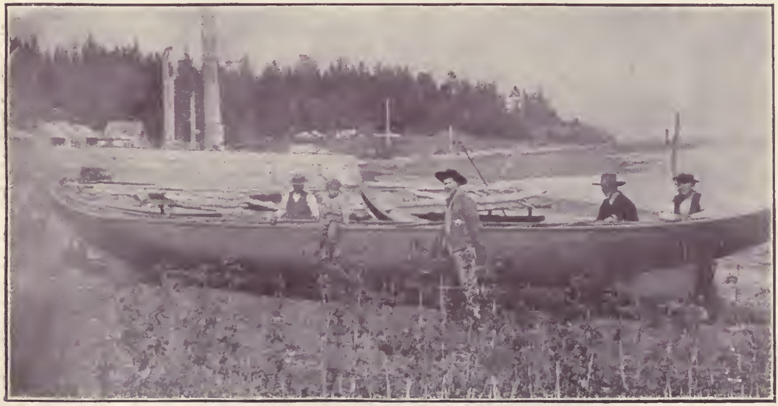
The First Foreign Mission Opened in Japan in 1873.

While giving careful attention to the religious needs of the home population, the Indian tribes of Ontario, the North-West and British Columbia, it was not until 1873 that Canadian Methodism decided to enter the foreign field. Dr. Punshon had repeatedly pressed upon the attention of the board the great value of foreign missions in quickening the missionary zeal and deepening the spiritual life of the Church at home, and there were others who shared his convictions on that point. The project was new, the claims of the home work were urgent, but the faith and courage of those who urged the venture—if venture it was—have been fully vindicated by the results. After much anxious consultation and prayer it was decided to begin a mission in Japan. This most interesting nation, which for centuries had been hermetically sealed against the world, had suddenly opened its gates, and missionaries from various churches were already en-

DAVID SALLOSALTON,
An eloquent Indian Preacher or British Columbia.
(1853-1871.)

REV. JAMES TURNER,
Who has oversight of the Chinese Work in British Columbia

REV. R. WHITTINGTON, D.D.,
Superintendent of Indian Missions in British Columbia.



CANOE MAKING BY OUR INDIANS AT SKIDEGATE, QUEEN CHARLOTTE ISLANDS, BRITISH COLUMBIA.

tering the field. It is true the former edicts against Christianity had not been withdrawn; popular prejudice against everything foreign was still very strong, and those who volunteered for missionary service took their lives in their hands. But the old heroic spirit was not dead in the Church, and when the call came for men to enter an open but dangerous door, there were no signs of hesitation.

The Pioneer Missionaries to Japan, Dr. Macdonald and Dr. Cochran.

From among a number of available men the choice fell upon the Rev. George Cochran, D.D., and the Rev. Davidson Macdonald, M.D., and they were sent forth with earnest prayers to found the first foreign mission of Canadian Methodism. The results proved the wisdom of the choice. The difficulties encountered were many and great, and the missionaries had to proceed with the utmost caution; but in the end faith and patience had their reward. Difficulties were surmounted; prejudices and suspicions were allayed; and the two missionaries gained a hold upon the confidence and sympathy of the people that has not been shaken to this day. In after years, when the mission was in full operation, a volunteer from another church was on his way to begin work in Japan. On board the steamship he met a missionary of the Protestant Episcopal Church of the United States who was returning after a year's furlough. Naturally the new recruit was anxious to profit by the experience of his fellow-passenger, and asked many questions about the country and the people, and the best methods of carrying on missionary work. In one of their conversations, when touching on the latter point, the Episcopal missionary said in substance, "I do not think I can give you better advice than to study the work and methods of the Canada Methodist Mission. Their work has been conducted with singular tact and skill."

Japan Annual Conference Formed, 1889.

In 1889 it was found that the growth of the work in Japan had been such as to justify reorganization and an increased measure of autonomy. Accordingly an Annual Conference was formed which now embraces 5 districts, 25 circuits, with many out-stations, and a membership of 2,636. This is altogether apart from the work of the Woman's Missionary Society, which is a very important factor. The two brethren who founded the mission are no longer connected with it. Dr. Cochran, after many years of valuable service, returned home in failing health, and since then has passed to his eternal rest; but in Japan, among the native Christians, the students he trained, the converts he won, his name is "as ointment poured forth." Dr. Macdonald, the "beloved physician," while on a visit to his native land in the latter part of 1904 and the early part of 1905, suddenly "ceased at once to work and live," universally regretted by the Church both at home and abroad.

For several years previous to 1900, leading men in the Church were asking if the

The West China Mission Organized, 1892.

time had not come when the Methodist Church should survey the vast field of unevangelized heathendom with the view of extending the foreign work. The suggestion took practical shape at the General Conference of 1890, when the project of a new foreign mission was commended to the General Board of Missions, with authority to take such action as might seem to be desirable. When the question came up in the General Board it became evident that the suggestion was not premature. With practical unanimity the board affirmed the desirableness of at once occupying new ground, and as concurring providences seemed to point to China, the Executive Committee was authorized to take all necessary steps to give effect to the decision of the board. After careful consideration, the province of Sz-Chuan in West China was selected as a promising field. The Rev. V. C. Hart, D.D., who for twenty years had superintended the missions of the Methodist Episcopal Church in Central China, was secured as leader of the new enterprise, and with him was associated the Rev. George E. Hartwell, B.A., B.D., with O. L. Kilborn, M.A., M.D., and D. W. Stevenson, M.D., as medical missionaries. The Woman's Missionary Society also decided to enter the field, and two lady missionaries—Dr. Retta Gifford and Miss Brackbill—were appointed.

Troubles in West China.

In the spring of 1892 the missionaries reached their distant field, and for three years pursued their work with faith and patience, chiefly in the cities of Chentu and Kiating. Then came the riots, during which all the mission property was destroyed, and the missionaries barely escaped with their lives. For a time the mission was completely broken up, but ultimately the missionaries returned and resumed their interrupted work. Everything continued peaceful till the time of the Boxer uprising, when circumstances became so threatening that the missionaries were strongly urged by the British Consul at Chungking to leave the province and make their way to the coast, which they succeeded in doing. After an interval of a year and a half the missionaries again returned, found the premises intact, and once more resumed their work.

The Development of the West China Mission.

There are twelve missionaries of the Methodist Church in Canada now laboring in West China, and an equal number under the control of the Woman's Missionary Society. Besides the directly evangelistic work, there are three hospitals and a printing and publishing house, which is taxed to its utmost resources to supply the demand. There is a widespread and urgent call, chiefly among the student class, for instruction in the English language and in Western science, and the number who ask instruction from our missionaries is far greater than they are able to accommodate. If only the Church were able to send the needed reinforcements, a great harvest might be reaped in West China.

Such is, in brief, an outline of the story

Methodism is Essentially Missionary.

of mission work connected with the Methodist Church in Canada ; a story abounding in thrilling incidents and wonderful triumphs of redeeming grace, which there is not space to record. But perhaps enough has been written to show that the Methodist Church, in its origin, history and traditions, is "essentially missionary," and that its providential mission, in co-operation with other branches of Methodism, is to spread scriptural holiness all over the world. If the spirit of this mission is maintained, her career will be one of ever-spreading conquest. If it is suffered to decline, Ichabod will be written upon her ruined walls.

X.

OUR HERITAGE IN MANITOBA, THE NORTH-WEST AND BRITISH COLUMBIA.

Dangers of Sudden Wealth.

To come suddenly into possession of almost fabulous wealth is a danger of no small magnitude, whether the recipient be an individual or a nation. Very few have sufficient stability of character to maintain their poise when such a tide comes in, and thousands are swept away by temptations that were unfelt when wealth seemed far away. The danger lies not in wealth in itself. Gold has no inherent power to corrupt men or nations. The real danger lies deep in human nature, in its selfish tendencies and aims. The good or ill is not in the yellow metal, but in the use we make of it. Regarded as a talent, a sacred trust to be faithfully administered, it brings untold blessings in its train ; but if treated as a personal possession to be hoarded, or expended on selfish gratifications, it becomes a snare and a curse.

The sudden increase of wealth brings with it a moral crisis in the history of men or nations, and such a crisis confronts us in the Dominion of Canada to-day. This condition has arisen chiefly from the recent "discovery"—for it is no less—of the great North-West. At a period within the memory of men still living that vast territory was held to be of little account. In popular esteem it was believed to be a land of swamp and muskeg, with vast stretches of prairie, it is true, but with a climate so rigorous and summers so short that cereals would not ripen, and even vegetables would reach but a stunted growth. The whole land, we were told, was fit only for the Indian and the buffalo, and should be left in their undisputed possession. For something like two centuries the adventurous fur trader had followed the prairie trails, or the lakes and streams of the farther north, from Lake Winnipeg to the Rocky Mountains, and in later times travellers, like Major Butler and the Earl of Southesk, had explored parts of the same immense territory ; but one might count on the fingers of a single hand the number who so much as dreamed that beneath their feet lay sources of wealth "beyond the dreams of avarice," and as inexhaustible as the sunshine and the rain.

First Steps Toward Opening Up the West.

In the late sixties, which practically means one generation ago, changes began, but on so small a scale that they were scarcely noticed. A few adventurous emigrants chiefly from Ontario, found their way into the Great Lone Land. At Fort Garry some building sites were purchased from the Hudson's Bay Company and a few unpretentious buildings were erected for business and dwelling purposes. Methodism, anticipating after developments, sent one of her most trusted sons—the Rev. George Young—to examine the ground and lay plans for the future. About the same time the federation of the provinces was accomplished, and provisions made for buying out the rights of the Hudson's Bay Company so far as these affected the lands of the North-West. When the work of federation was completed and an unbroken Dominion stretched from ocean to ocean the necessity of binding together the scattered provinces by links of steel became apparent. It was a colossal undertaking, and not a few were found, in parliament and out of it, who either ridiculed the scheme altogether or prophesied financial disaster. But fortunately (providentially let me rather say) there were men prominent in public life who took in the possibilities of the future ; who saw that a timid or hesitating policy would not meet the case, and with a sparse population and very limited revenues behind them they carried through with astonishing rapidity a task that might well have daunted a populous and wealthy nation.

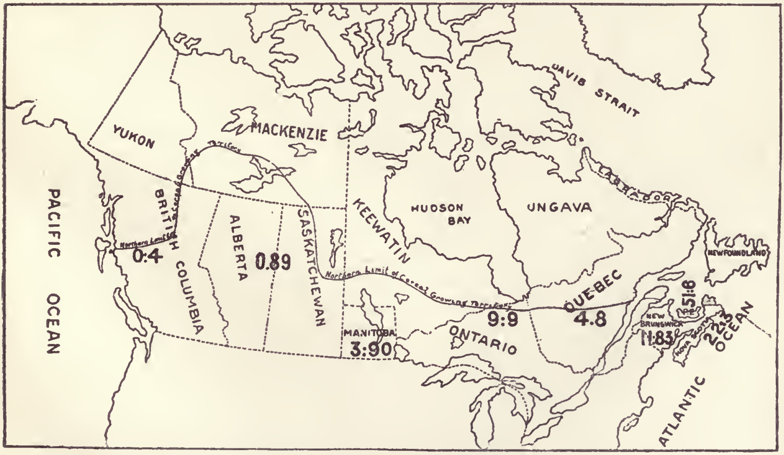
The Great Transcontinental Railway.

Unfavorable Reports About the Canadian West.

The building and equipment of the Canadian Pacific Railway demonstrated the boundless faith of its projectors in the future of the Dominion, and turned the attention of other nations toward Canada as nothing else could have done. But years passed before the wisdom of the great enterprise was justified and faith received its reward. Information respecting the attractions of the Canadian North-West percolated

CANADIAN PACIFIC RAILWAY STATION, WINNIPEG.

Some of the thousands who have come to find new homes in the Great West.



HOW OUR POPULATION IS DISTRIBUTED THROUGHOUT THE DOMINION.

Figures shew the number of persons to the square mile.

slowly through the dense masses of the Old World, and was received with indifference or incredulity. Climatic conditions seemed adverse. The early settlers, before they had learned to adjust themselves to new conditions, found their hopes blighted by unexpected reverses. Ominous rumors began to circulate of late frosts in spring and early frosts in autumn, and of promising fields of ripening grain beaten into the earth by pitiless hailstorms or devoured by grasshoppers. Then, just at the time when the North-West was to pass under the control of the Dominion authorities, all progress was checked by the revolt of the half-breeds under Louis Riel, resulting in long and costly military operations; and before the memory of that episode had time to die away, a second revolt, more disastrous than the first, put a further check upon the country's development and turned to other lands the thoughts of intending emigrants alike in the Old World and the New.

The Tidal Wave of Humanity Flowing Toward the West.

A time came, however, when the tide fairly turned. The Immigration Department at Ottawa put forth prodigious efforts to secure settlers, feeling that upon success in this direction the future of the country depended. Agents were appointed in Great Britain and Ireland, on the continent of Europe and in the United States. Information was scattered broadcast, lecturers went here and there, the aid of the press was secured wherever possible, and no stone was left unturned that might induce intending emigrants from other lands to turn their steps toward the Canadian North-West. All this had its effect. Groups, both large and small, of varied nationalities and of diverse tongues, journeyed toward the new land of promise, and these, finding their incipient efforts rewarded, first by food and raiment, and soon by steadily increasing comforts, wrote to friends they had left behind, urging them to come to a land where they need call no man master, and where honest industry was sure of its reward. Impressions were deepened by reports of wonderful harvests safely garnered and finding ready markets at good prices, and with the opening of the twentieth century a tidal wave of humanity was flowing steadily toward the Canadian North-West. Have we room for this mighty host? Let us see.

The Ultimate Resources of the Great West.

Not to speak at present of New Ontario, with its vast unpeopled stretches, we have in the provinces and territories which lie west of it, including British Columbia, an area which one hesitates to represent in figures lest the statement might be regarded as a fabrication.* Suffice it here to say that after we have excluded everything within the Arctic Circle, the barren lands west of Hudson Bay, the rocky and unproductive portions of Keewatin, and the mountain chains of British Columbia that are unfit for cultivation, there still remains sufficient fertile territory to support a population of more than fifty millions,* and furnish besides enough foodstuffs to meet the needs of all other nations. Nor does it follow that the excluded portions mentioned above are valueless. The mountains of British Columbia are storehouses of mineral wealth, her forests of valuable timber are enormous, her fisheries practically inexhaustible ; and even the barren lands and the rocks and swamps of Keewatin may be found to contain treasures of no mean value. But that which most forcibly impresses intelligent observers to-day is the marvellous bread-producing power of the North-West. But yesterday it was an enormous buffalo pasture ; to-day it produces one hundred million bushels of wheat ; within two more decades it will be the acknowledged granary of the world.

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* For detailed figures see Chapter I., pages 17. 18, 19.

The Climatic Conditions of the West.

Less than a generation ago the opinion was almost universal, and is not entirely a thing of the past even now, that the climate of the North-West was too severe for either farming or ranching, and the opinion was based on the assumption that the farther north one goes the colder it becomes. But this is a mistake. The isothermal line is not like the parallel of latitude, direct from east to west. For example, in a given season the line which starts, let us say from a point on the west coast of Newfoundland, at about the 48th parallel of north latitude, will be found to follow an irregular course south-westward till past the middle of the continent, where it touches the parallel of 41 deg. Then it turns sharply to the north-west, and near the 40th meridian of west longitude reaches the parallel of 51 or 52 degress north. Thus the line of equal temperature touches points separated by ten or eleven degrees of latitude. The mean temperature for July at Winnipeg is 66 deg., and at Prince Albert 62 deg., the former temperature being higher than any part of England. Then we must bear in mind the effect of altitude in modifying climate, a force more potent than latitude. On this point the Rev. John McLean, Ph.D., whose knowledge of North-West conditions is exceeded by that of very few, writes as follows :

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* A very moderate estimate.

The Effect of Altitude on Climate.

"Latitude has something to do with climate, but altitude overcomes the influence of latitude, as shown by the mountains crowned with snow in the tropics. It is important to note the decline of altitude in northern lands. The great central plain of North America is two miles high in Mexico, the elevation at the crossing of the Canadian Pacific Railroad on the south branch of the Saskatchewan, near latitude 51 degrees, is 3,000 feet ; in the Athabasca district, latitude 55 degrees, it is 2,000 feet ; in the valleys of the Liard and Peace Rivers, latitude 56 degrees to 60 degrees, it is 1,000 feet, and still falls as you go northward, until the navigable channel of the Mackenzie River is reached, when the elevation is only 300 feet above the Arctic Ocean. The difference in the altitude of the continental plain in Wyoming and in the valley of the Mackenzie River is equivalent in its climatic effect to 13 degrees of latitude. The great Japan current sweeps northward to the Arctic Sea, and is deflected along the shores of Alaska and British Columbia, and produces effects similar to that of the Gulf Stream on the climate of Norway and Britain. A large portion of the northern Pacific Coast has a rainy season and a dry season after the fashion of tropical lands, and consequently there is little ice, and the ameliorating influence of this warm river of the sea extends into the interior. The mountain barriers in the north are not so lofty, and are less in width. The Union Pacific crosses the Rockies at an elevation of 8,000 feet, the Canadian Pacific Railway at a little over 4,000 feet, while the passes of the Peace and Pine Rivers have an elevation of 2,500 feet above the sea level. The Chinook wind in Southern Alberta makes that district a splendid ranching country, where horses and cattle roam the prairie all the year round without any stable accommodation, and keep in excellent condition. Light is as important as heat in the growth of vegetation, and while in Manitoba the high day temperatures, with much sunshine, cause the crops to mature quickly, the days in the far northern latitudes are much longer than in the south. The wonderful rapidity with which vegetation advances in latitude 56 degrees, which may be taken

The Japan Current.

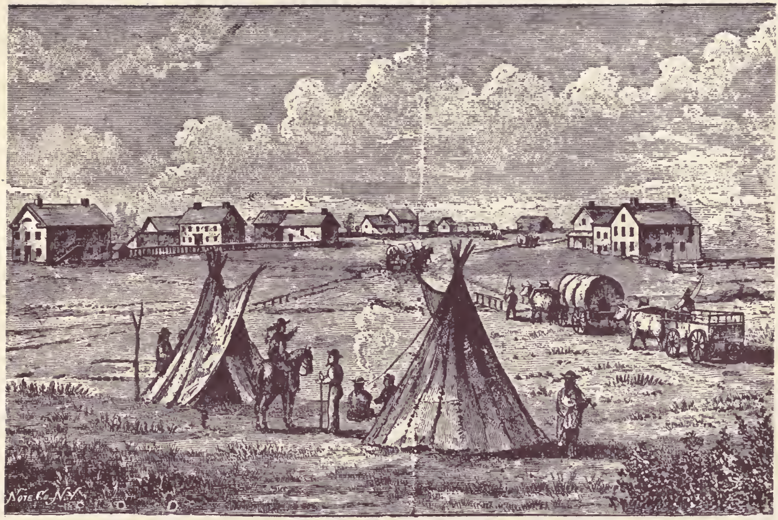
The Chinook Winds.

Why Vegetation is Rapid in the West.

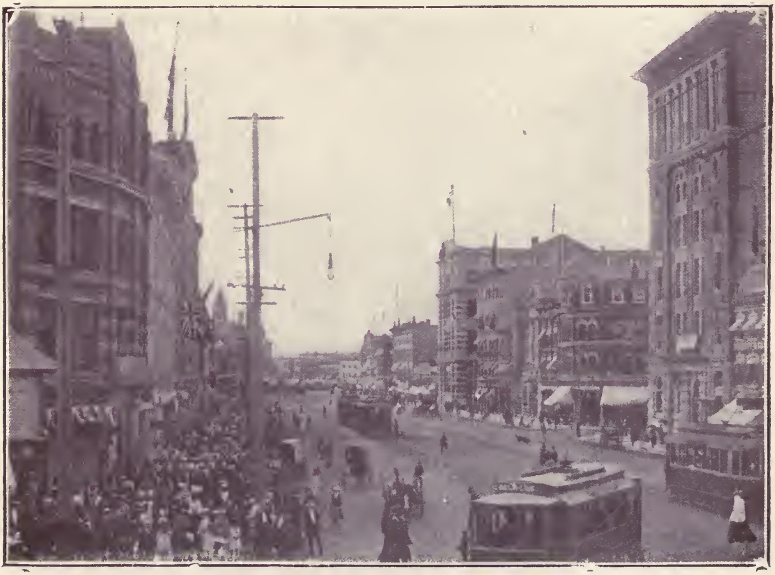
as the average of the Peace River country, is partly due to the longer days, sunrise occurring there on June 20, at 3.12 a.m., and sunset at 8.50 p.m., which is a difference in the length of daylight of two hours or more, as compared with points in Iowa and Nebraska. Throughout the North-West grasses, grains and vegetables mature in a much shorter time than in the regions further south. To the plodding farmer of lands beyond the sea it seems incredible that in Manitoba, Saskatchewan and Alberta, in five months or less, an area of 1,500,000 acres should yield 30,000,000 bushels of wheat, and as much more of other grains."

The Dangers of Materialism.

With such an array of foundation facts, one need not hesitate to speak of the future of the North-West as assured. There will be bad seasons as a matter of course, when harvests will be far inferior to those of recent years; but such failures as would result in famine, or even in serious distress to any considerable number of people, are simply inconceivable. Only the chastening hand of God could bring about such conditions. As yet only a small fraction of the great territory is under tillage; but with immigration rushing in with bewildering rapidity each year will see a vaster area brought under cultivation, and in a short time, perhaps two decades hence, the present wealth-producing power of the North-West will seem as nothing. When half the present century has run its course Canada will be one of the wealthiest of modern nations. This one cir-



WINNIPEG IN 1868.



WINNIPEG IN 1906.

cumstance will constitute a moral problem of exceeding gravity. All history testifies that increase of wealth means the growth of luxury, and that in turn means moral corruption and decay. Even now the first low wash of a tidal wave of materialism flings its spray over town and country, and should it gather full strength it may submerge all the ancient landmarks of righteousness and abolish every distinction between right and wrong.

The Great Problems of the West.

The political, social and religious problems of the North-West are emphasized by the heterogeneous character of the population. Composed of many nationalities, speaking many tongues, vast numbers entirely illiterate, ignorant of the first principles of civil liberty and the duties of citizenship, with strong religious prejudices, but very ignorant of Scripture truth, with low moral standards and few aspirations beyond "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"—the presence of such a population, reinforced by tens of thousands every year, lays upon the churches of the Dominion a task that but for the promise of Divine help would be appalling. What I have said in this connection refers chiefly to those who are coming to our shores from various provinces in northern Austria and southern Russia, but our duty is no less plain respecting immigrants from other lands, who if left for years without Gospel preaching and ordinances will surely deteriorate morally and fall into utterly irreligious ways. In a new country like the North-West what with the loneliness of prairie life, and the absence in so many cases of the refining influence of family life, the craving for some kind of excitement to relieve the monotony becomes irresistible, and where there are no religious restraints, vice and wealth and pleasure find willing victims.

The Opportunity and Responsibility of the West.

To oppose the almost universal tendency to worldliness and irreligion, to hold constantly before the people lofty yet attainable ideals of civic righteousness and social morality, to teach with all authority that man shall not live by bread alone and that to hold the contrary is to deny God and degrade man, to guard the sanctity of the marriage tie and the sacredness of the Day of Rest, to establish and defend those conservators and safeguards of all that is best in modern civilization—free churches and free schools, and to vindicate the authority and worship of Jehovah as the only guarantee of national security—these are some of the responsibilities confronting the Churches of this land, and to meet them successfully calls for a degree of devotion, liberality and self-sacrifice seldom witnessed and never more needed than now.

XI.

MISSIONS AMONG THE INDIANS.

Some Famous Workers Among the Indians.

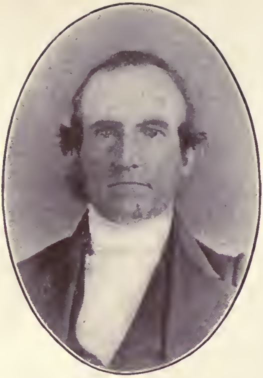
Those who are familiar with the story of Canadian Methodism know how strongly the evangelization of the Indian tribes has appealed to the sympathies and zeal of the Church. At an early period attention was turned to the needs of these neglected and degraded people, and some of the noblest workers the Church ever produced cheerfully gave many of their best days to the Christlike task of seeking these lost sheep in the wilderness. The names of Egerton Ryerson, William Case, Peter Jones, the McDougalls (father and son), James Evans, Henry Steinhauer, Thomas Crosby and many more will ever be associated in grateful remembrance with the work of Indian evangelization.

Six Nations Rewarded for Service.

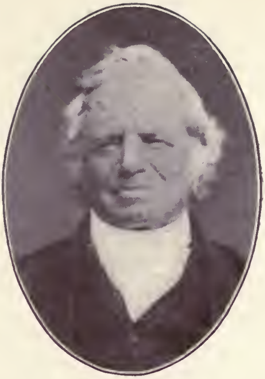
At the close of the revolutionary war there was a large emigration of Indians of the Six Nations from the Mohawk valley to the banks of the Grand River in Upper Canada, where a tract of land, sixty miles from north to south and twelve miles from east to west, was set apart by the British Government for their use. Within this tract, beginning at the river's mouth, were located the Cayugas, Delawares, Senecas, Tuscaroras, Onondagas and Mohawks. These Indians, under a celebrated chief named Tyendenaga, commonly known among the whites as Captain Joseph Brant, rendered substantial aid to the British forces in the revolutionary war, and it was as a reward for services and to compensate for losses sustained that the reservation was set aside. They numbered about two thousand, and were all pagans except the Mohawks, who were nominally adherents of the Church of England, but bore the reputation of being rather worse in their morals than the pagan tribes. An Anglo-Saxon may be moral after a fashion without religion, but not so an Indian, especially if he has come into contact with white civilization. He must be converted through and through if he is to make any headway against competition.

The Pioneer Workers Among Indians in Ontario.

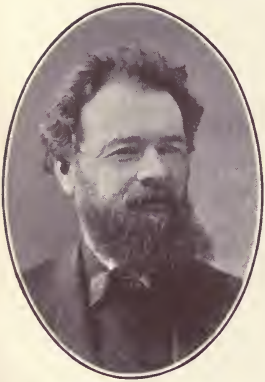
In 1823 Alvin Torry was appointed by the Methodist bishop to the Grand River Mission. His commission was to the white settlers on his extensive field, but his route led him through parts of the reservation, and his heart was stirred by the spiritual destitution of the Indians. He held services at intervals among the Delawares, with encouraging results. He also preached to the Tuscaroras and Mohawks, who seemed pleased with his visits. But even before the advent of the missionary a little had been done. A pious shoemaker named Edmund Stoney, a Methodist local preacher, held prayer meetings in the house of Chief Thomas Davis,



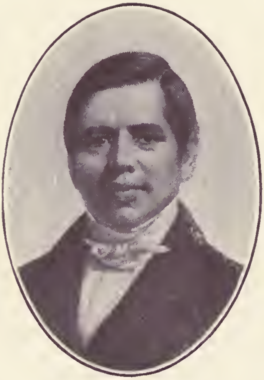
REV. JAMES EVANS.



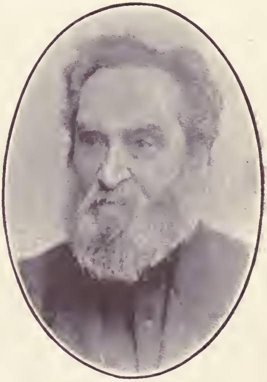
REV. WILLIAM CASE.



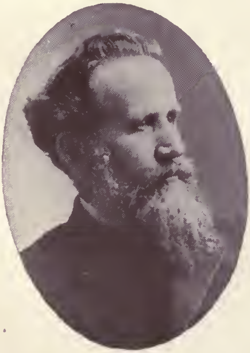
REV. GEO. M. McDOUGALL.



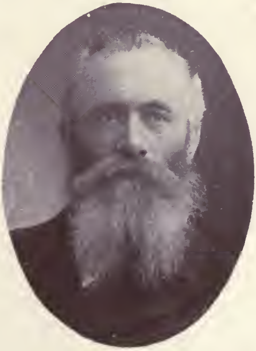
REV. PETER JONES.



REV. ROBERT RUNDLE.



REV. THOMAS CROSBY.



REV. J. McDOUGALL, D.D.

PIONEER MISSIONARIES TO THE INDIANS.

who was in the habit of reading portions of the Scriptures to his neighbors and the Church prayers in the Mohawk tongue. Stoney also preached occasionally, and a few Indians were awakened. The second laborer was Seth Crawford, a pious young man from the Eastern States. When converted, a conviction took hold upon him that he ought to devote his life to the evangelizing of the Indians. Unexpected providences led him to the Mohawks on the Grand River. He told them he came to learn their language and teach their children, and they consented that he might live with them and fare as they did. It was after his coming that the first awakening occurred.

The Conversion of Peter Jones.

A marked event about this time was the conversion of Peter Jones, a young mixed-blood, son of a white father and an Indian mother. The father, after hearing the Methodist preachers, was converted, and sent his son to school, where he mastered the usual rudiments of an English education. In 1823 he became acquainted with Seth Crawford, and heard Edmund Stoney preach on the subject of the new birth. Later he went with his sister to a camp-meeting on the Ancaster circuit, and while listening to the sermons, "I began," he said, "to feel very sick in my heart. . . . I thought the blackcoats knew all that was in my heart, and that I was the person addressed. . . . In spite of my Indian heart, tears flowed down my cheeks at the remembrance of my sins." At midnight he went to his tent and fell asleep; but soon two of the preachers came and awoke him, saying his sister was converted, and he must return to the prayer meeting. Here he found his sister rejoicing in the Lord. Continuing in prayer till day-dawn he was enabled to trust in the mercy of God revealed in Christ Jesus. "That very instant," said Peter, "my burden was removed; joy unspeakable filled my heart, and I could say, Abba, Father. . . . Everything now appeared in a new light, and all the works of God seemed to unite with me in uttering the praises of the Lord." Soon after a little class was formed by Alvin Torry, at the house of Chief Davis, among whom were Peter Jones and his sister, and put in charge of Seth Crawford, and some wonderful displays of saving power occurred. On Torry's return from Conference in June, twenty were admitted as members of the society. A gracious work began on another part of the reservation, where both whites and Indians were converted and a society formed. No wonder that Torry writes: "In weariness my mind is comforted and my soul is delighted in feeding these hungry natives with the provisions of the Gospel. Oh, I could endure hunger, or sit down thankfully to their humble fare, or lie down in Indian wigwams all my life, to be employed in such a work as this, and especially if favored with such consolations as at times I have enjoyed since I commenced my labors on this mission."

Early Societies Among the Indians.

Mississagua Indians Converted.

In 1825 a camp-meeting was held at Mount Pleasant, a few miles from where the city of Brantford now stands, and was especially noteworthy for a number of conversions among the Mississaguas. These Indians were notoriously the most drunken and filthy in the country, the very lowest of the low, and yet they received the Gospel more readily than others, and its transforming power among them was wonderful. Up to this time they had depended upon hunting and fishing for their precarious livelihood; now they began to clear and cultivate the soil, and to live in settled homes in a Christian fashion. In the summer of 1825 the Mississaguas were notified by the Indian agent to assemble at the river Credit, about thirteen miles west of York, to receive their customary annual presents and payments for the surrender of their lands. On the Sunday following their arrival Peter Jones preached to an audience of three hundred, whites and Indians, first in Ojibway and then in English. The power of God came down upon some of the Indians, and they fell to the ground, some crying for pardon, and others rejoicing in the Lord. Next day the Indians repaired to the Humber River, twelve miles nearer York. Many heathen were assembled, besides the Christians from the Grand River, and were met by the Indian agent, Colonel Givens. Archdeacon Strachan, who had come out to see the Christian Indians, heard the children sing some hymns, and afterwards heard two read from the New Testa-

A Christian Settlement at the Credit.

ment and others from a school-book. He spoke to them kindly, advising them to settle on their lands at the Credit, promised them assistance from the Government, and then prayed with them. The Indians agreed, and this was the origin of the Indian settlement at the Credit, which became a noted Methodist mission, and so continued till the Indians moved to the New Credit on the Six Nations Reserve.

Alvin Torry and Peter Jones.

When the Christian Indians returned to the Grand River they were accompanied by a large number of pagans, some of whom were already awakened. On the following Sunday Alvin Torry preached, with Peter Jones as interpreter, and the word of the Lord was with power. As the result of that day's services forty-five were publicly baptized. Torry was much impressed with the spirit and ability of Peter Jones. "He is a youth," he said, "of much promise to his nation and the Church, and his labors are a continual blessing to his people." Knowing that there were bands of Indians on the river Thames who had not heard the Gospel, Torry and Jones agreed to visit them. One band was known as Moravians, because a Moravian missionary resided among them, and a few scattered ones were remnants of the Delawares who had been taught by David Brainerd and some Moravian missionaries in the United States. The rest were pagans. The first to show an interest in these neglected Indians was John Carey, a pious school teacher, and it was at his request that Alvin Torry and Peter Jones came to visit them. On this first visit the missionary and his interpreter spent five days, with scant food and sleep, and travelled sixty miles on foot through the wilderness. Subsequent visits were made, and by degrees the Gospel was introduced among the Indians of the Thames.

The First Missionary Report, 1825.

At the Conference of 1825 the first Annual Report of the Missionary Society was presented. The meeting was addressed by Chief Thomas Davis and Peter Jones, and there was much joy among the brethren because a great and effectual door unto the heathen had been opened. At the same Conference Elder Case, who was deeply interested in the evangelization of the Indian tribes, was transferred to the Bay of Quinte district. In the following winter he requested Peter Jones and Chief John Crane to visit the Indians in the vicinity of Belleville and back of Kingston. In the spring Peter Jones repeated his visit, and as a result of services held Case baptized twenty-two Indian converts, while perhaps fifty more were earnestly seeking the Lord. Among the converts was John Sunday, who became a faithful and useful missionary among his people.

Work Begins Among Indians in the Bay of Quinte Conference.

Missions Opened in the Hudson's Bay Territory.

Space will not admit of further details of this most interesting work. Suffice it to say that after the first union with the British Conference in 1833 the work was extended and strengthened ; and when the second union was consummated in 1847 a real forward movement began. Missions were opened in the Hudson's Bay Territory at Norway House, Oxford House and other points. James Evans, of precious memory, was stationed at Norway House, where he founded one of the most successful missions in the whole field. To him belongs the distinguished honor of having invented and perfected a system of syllabic characters, so simple and yet so comprehensive that an Indian of ordinary intelligence can begin, after two weeks' teaching, to read the Scriptures in his own tongue. In succeeding years grand work was done in these distant regions by Charles Stringfellow, Henry Steinhauer (a converted Indian, two of whose sons are now missionaries to their people), Robert Brooking, George McDougall, John McDougall (father and son), Egerton R. Young, John Semmens and others. In the far West, near the Rocky Mountains, Robert Rundle introduced the Gospel among the Mountain Stonies with blessed effect; Thomas Woolsey and Henry Steinhauer were sent to labor among the Crees; and soon the McDougalls, father and son, entered the same field. In early days of mission work in British Columbia the Indians were not entirely neglected. White, Robson, Browning and Pollard did what they could; but they were so occupied with the work among the whites that they had scant time to spare for anything else. Some pious laymen in Victoria interested themselves in the

Early Indian Missions in the North-West.

REV. H. B. STEINHAUER, INDIAN MISSIONARY.

Born at Rama, Ont., 1820; died 1884. Began work among his own people in the North-West, 1840.

degraded tribes, and a few were won to a better life.

Thomas Crosby Goes to British Columbia.

At this time a letter from Edward White was published in the "Christian Guardian," telling of the destitute condition of the Indians and pleading for some one to go and teach them. The letter came under the eye of an ardent young Methodist in Ontario, Thomas Crosby by name, and his heart was fired to respond to the call. He borrowed from a friend enough money to pay the expenses of the long journey, and went forth trusting in God. Near the coal-mining town of Nanaimo was a band of Flathead Indians, and among these he began his work, gathering the children in a school and speaking to the adults when he had opportunity. The Chinook—a jargon used by the tribes for trading purposes—was easily acquired, but it was a wretchedly poor vehicle for conveying religious truth. A knowledge of the Flathead tongue, which Crosby labored diligently to master, enabled him to work to better advantage, and by his efforts, in association with others, some of the Indians were savingly converted. Among these was a lad named David Sallosalton, who early displayed such burning zeal for the salvation of his people, and such wonderful gifts as a speaker, that the missionaries encouraged him in every way. Though perhaps not more than sixteen years of age when converted, his natural gifts of oratory were such that his fame spread all over the adjacent country, and he became known among the white

David Sallosalton.

people as the Morley Punshon of the Pacific Coast. His zeal was equal to his gifts, and finally carried him beyond his strength. No labors were too great, no journeys too difficult, if only he could reach his people with the message of salvation. In his zeal to reach an appointment he crossed a stream amid floating ice, and though wet and chilled conducted a service. A severe cold followed, which settled on his lungs and ultimately terminated his life. But he died in holy triumph.

How the Gospel Reached Port Simpson.

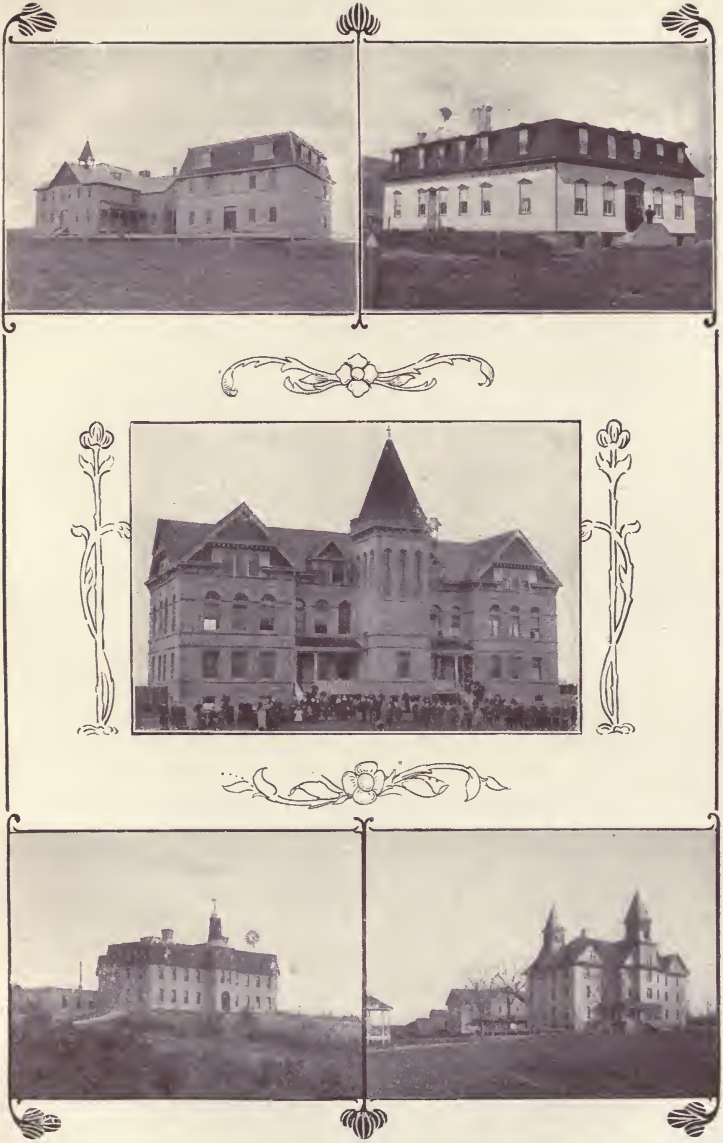
Every year large numbers of Indians came down from the North to catch salmon in the Fraser River or pick hops in the fields of Oregon, and Victoria was a common stopping-place both going and returning. Here some Indians from Port Simpson found their way to a building where some pious laymen were holding meetings, and two or three were converted. These at once began to plead for a missionary. After some negotiation, and a visit to the place by the chairman of the district, Thomas Crosby volunteered for the service, and was sent accordingly. On reaching his distant field, seven hundred miles north of Victoria, he called the people together, told them who he was and why he had come. Then he told them they must have a house built in which to worship the Great Spirit, and learn about His Son Jesus Christ, and asked them to give whatever they could to help build the house. With strange readiness they responded to the call, and in the shape of guns, blankets, silver ornaments and money, that assemblage of heathen contributed to the value of over $400 to aid in building a house for the worship of One who to them was as yet "the unknown God." Surely, thought the missionary, these people are ripe for the Gospel; and so it proved. A commodious church was built with aid from the Mission Rooms, and a revival followed, in which scores were converted. Quickly the news spread in all directions, and this was the form in which the message went from village to village up and down the coast and away into the far interior: "A great light has come to Port Simpson, and they have built a wonderful house for God." Large numbers of Indians came from all directions to see and hear for themselves, and these in turn carried back the tidings to distant villages, saying that the half had not been told them.

A Remarkable Revival at Port Simpson.

Nor was this the only gracious visitation that Port Simpson enjoyed. On one occasion a remarkable revival broke out, apparently without any human agency. Mr. Crosby had gone to visit outlying villages on a tour that would last several weeks. After his departure the Holy Spirit began to work mightily among the people. In the middle of the night several Indians went to the mission house, awoke the inmates, and asked Mrs. Crosby to give them the key of the church. Thinking it best to manifest no surprise, she gave them the key and they went away. Mrs. Crosby then lit a lantern and asked the lady who taught the school to accompany her to the church, that they might see what the Indians were doing. Softly opening the door, they saw by the light of the lantern some scores of Indians kneeling on the floor in the dark, and with sighs and tears pleading with God for salvation. For many days and nights in succession did those faithful women carry on the services, and by the time Mr. Crosby returned it seemed as though the whole village had been profoundly moved. During and after some of these wonderful outpourings bands of young men would take canoes and start off, in some cases scores of miles, to tell the people of other villages of the good news of salvation, and in this way the Gospel was carried to many who otherwise would never have heard it. Since then permanent missions have been established at many points and are still in successful operation.

Results of Mission Work Among the Indians.

As the direct result of missionary effort among the Indians of British Columbia tribal wars have entirely ceased, heathen villages have been transformed into Christian communities, and the gross immoralities of the dance and the "potlatch" have given place to assemblies for Christian instruction and sacred song. In the North-West similar results have been achieved, and it has been demonstrated that the advancement of the native tribes in intelligence, in morality, in loyalty, and in the arts of civilized life, keeps even step with the progress



RED DEER, ALTA. M'DOUGALL ORPHANAGE, MORLEY, ALTA.
COQUALEETZA INSTITUTE, CHILLIWACK, B.C.
BRANDON, MAN. MUNCEY, ONT.

INDIAN INDUSTRIAL INSTITUTES.

of Christian missions. Very significant is the fact that during the second revolt among certain Indians and half-breeds in 1885, led by Louis Riel and Chief Big Bear, not one Indian member or adherent of the Methodist Church was implicated in the disturbance, and it is a well-known fact that the unswerving loyalty of the Christian Indians—notably Chief Pakan and his people at Whitefish Lake—contributed more than any other circumstance to prevent a general uprising of the Cree nation. At the present time there are 66 Indian missions under the jurisdiction of the Methodist Church, with 37 missionaries, 13 assistants, 31 teachers, and 9 interpreters—a total of 90. Besides the ordinary day schools there are 6 industrial institutes and boarding schools, with accommodation for about 500 pupils. The membership returns from the Indian missions for 1904-5 show an aggregate of 5,084.

Indian Missions in 1905.

XII.

A MISSIONARY MESSAGE TO THE YOUNG PEOPLE OF CANADIAN METHODISM.

In these days of religious as well as social unrest, when there is more disposition to criticize God's Word than to obey it, there are certain great truths, related to the missionary enterprise, which need to be clearly apprehended by all Christians, not only as affording safe anchorage in the shiftings of human opinion, but to enable them to estimate aright the greatness of their responsibilities, the grandeur of their opportunities, and the certainty of the consummation foreshadowed in prophecy and promise.

The Word of God Shall Stand Forever.

1. The first truth to be firmly grasped is this : "The word of our God shall stand forever." Without this we have no sure foundation on which to build. If the Bible be not in very deed and truth the Word of God, anything we base upon it is like a house built upon the sand. Sceptics have not been slow to perceive this, and all along the line their efforts have been directed to one end—to undermine the world's faith in the Bible as an inspired revelation of God's will to

man. To do this a great deal had to be taken for granted. It was assumed—not proved—that the Bible was an ordinary book, to be treated like any other. As an ordinary book it could contain no supernatural element. Thus a prophecy and a miracle were ruled out by a single stroke of the pen, and anything in the Bible which could not be explained on natural grounds was to be regarded as fraud or fiction, to be instantly rejected. This was characteristic of the rationalism of Germany a century ago, and it is characteristic of much of the so-called "higher criticism" of to-day. Let lovers of the Bible be on their guard, lest by unwittingly conceding the sceptic's premise they find it impossible to escape his conclusion. But let them not be dismayed. The main positions of the rationalism of a century ago are utterly discredited to-day, and such will be the fate of much that now passes for "higher criticism." In spite of all assaults the Old Book stands unshaken, the unchangeable word of the Lord of Hosts.

God's Eternal Purpose: to Establish on Earth a Kingdom of Righteousness and Peace.

2. The next truth is that from eternity it has been the purpose of Almighty God to set up here, in this world, a kingdom of righteousness and peace that should ultimately subdue all other kingdoms, and fill the whole earth with the glory of God. This kingdom was typified in ancient times by the call of Abraham; the enslavement of his descendants in Egypt and their subsequent deliverance, their segregation as a distinct nationality with a polity that was largely moral

and spiritual, rather than political. At this stage in the development of the kingdom the Lord was King, and the central idea was separation from the religions, customs and practices of the nations round about.

At Christ's Advent the Kingdom Began to Take Definite Shape.

In the advent of "God manifest in the flesh," the kingdom which had been typified in the history of Israel, and shadowed forth in the rapt visions of the prophets, began to take definite shape, not as an ideal government, but as an ideal community. In the teachings of Jesus Christ the laws of the kingdom were clearly enunciated, and its leading characteristics boldly outlined. It was to be in this world but not of it. Its spirit, laws, maxims, policy, methods, were to be the very reverse of those which had obtained in the kingdoms of this world. Its organization was to be of the simplest kind. It was to have no visible or human head, but he who would be greatest was to be servant of all. It was to employ no force, collect no taxes, maintain no army, offer no resistance, inflict no punishments, revenge no injuries. Its one sole weapon of discipline was to refuse fellowship with incorrigible offenders. In this kingdom personal rights, as the world understands the term, were to have no place. Save the right of mutual service, rendered with a whole heartedness that seeks for nothing in return, but is content, like the rain or the light, to pour itself out upon all who need.

3. The next truth is that in the purpose and plan of God this kingdom is to be self-

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REV. KOVAR,
Missionary to the Foreigners in
Winnipeg.

REV. S. D. CHOWN, D.D.,
Secretary of Temperance and Moral Reform.

The Business of the Church: "The Evangelization of the World."

propagating; that its chief, if not its sole business, is to extend its organization along the lines and by the methods which Christ enjoined, until the whole earth is subdued, and the kingdom of this world becomes the kingdom of our God and His Christ. Translated into the language of to-day this simply means that the Church of God, by its very constitution, is radically, essentially and altogether missionary, and cannot, without missing the very purpose of its being, be anything else. Christian missions do not belong to the category of experiments, expedients or voluntary benevolence. Their foundation is the revealed will of God—the express command of the King and Head of the Church. In the words of another, "The whole of revelation, in its broad lines of tendency, in its dispensational developments, in its purpose and spirit converges on this—that the Church of Christ, elected, redeemed and endowed, enjoys all her rights, possesses all her privileges, and holds all her endowments of grace for the evangelization of the world. The missionary enterprise is not a mere aspect or a phase of Christianity; it is Christianity itself.

The Secret of Real Success: Obedience to Christ.

4. The next truth is that disobedience to the will of Christ in this matter means spiritual poverty, barrenness and death, while obedience means abounding spirituality and real success. I say "real success" advisedly, because nothing is easier—nothing more common—than for a Church to exhibit those signs of apparent success whereby multitudes

are deceived, while the proofs of real vitality are altogether wanting. It is the story of the Church of the Laodiceans over again: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked." Nothing is more common than to hear growth in numbers and wealth and fashion quoted as evidences of success, although the graces of the Holy Spirit, by which alone a true church is recognized, are sadly lacking.

The Spirituality and Success of a Church Measured by Its Missionary Spirit.

5. The fact is the spirituality and success of a church can be more accurately measured by its missionary spirit and enterprise than in any other way. No one will dispute the statement that the strength of a church depends upon the number of true believers which it contains; but believers are true only in so far as they resemble Christ and obey His word, and His word, above all other words, is to preach His Gospel to the whole creation. The non-missionary church decays and dies, the missionary church lives and grows. All the way from Pentecost to the latest outpouring of the Holy Ghost, every great spiritual awakening has been followed by a new departure in the field of missions; and, conversely, such departures have always been times of blessing to the home churches.

Three Great Church Movements.

There are three periods which stand out in history as periods of great church movements, namely, the third, sixteenth and eighteenth centuries. The first was marked by the construction and reconstruction of doctrine; the second, by church reform; the third was a mighty spiritual baptism, out of which came the great missionary movement of the present day. In the first two there was no enterprise of missions; they were movements in which the Church was self-centred, and from them, among some good things, the Church inherited two things that are not good, namely, an unpreachable theology and a party spirit. The third was a movement dominated by a spirit of intense evangelism, the force of which becomes mightier as the years go by. Happy the church that perceives the day of her gracious visitation, and throws herself into the great currents of God's providences. She shall surely "stand in her lot at the end of the days," and share in the triumph that is coming, while the church that sees not and will not follow, is doomed to decay and death.

For the Establishment of His Kingdom Christ Demands an Utter Surrender of Ourselves and Our Possessions.

6. Another truth, often stated in words, but seldom realized in its full significance, is this: That for the accomplishment of His great purpose Christ demands an utter surrender of ourselves and our possessions to Him and to His plan for the world. A surrender of ourselves: how often this is talked about, how little understood. Perhaps one reason we understand so little about it is because we talk so much. We define, but do not execute. Our consecration is in the abstract, not in the concrete. There is

knowledge and conviction, but it does not pass into action. All this is disastrous. To know and not to do is to mar and mutilate the very soul within us, and to render advance in the divine life impossible. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." If consecration means anything it means that henceforth we are not our own, much less the world's. We are Christ's, and His only, to follow Him in daily service, to confess Him at all hazards, to undertake whatever He commands, to forsake friends and home, kindred and country, if so He require, having no will but His, no aim but His glory, no end but the triumph of His cross.

We Are Not Owners, but Stewards.

And this consecration would be the merest pretence if it included ourselves but exempted our possessions. If we belong to Christ in any sense that is not deceptive and misleading we are no longer owners, we are stewards ; and "it is required in stewards that a man be found faithful." How the primitive Christians understood this is clear from the record ; for "not one of them said that aught of the things which he possessed was his own ; but they had all things common." No wonder it is said that "great grace was upon them all." If we would get back to Pentecostal blessings we must first get back to Pentecostal surrender. Let there be less talking and more doing ; less theory and more practice ; less glorifying of self, and more glorifying of the Holy Ghost.

7. The next truth to be realized is that

Prayer, a Mighty Force in Hastening the Coming of the Kingdom.

earnest, persistent, believing prayer is a mighty force to hasten the coming of the kingdom. There are those who tell us we no longer need to pray, "Thy Kingdom come," because the kingdom has come already; but such misinterpret alike the phrase and the fact. They interpret it to mean the reign of Christ in the individual heart. Doubtless it means that, but it means much more. Christ came to set up the kingdom of heaven first in individual hearts and lives, but ultimately in universal society, and while in the first sense the kingdom has already come to many, it will not have come in the larger and fuller sense till the other half of the petition is answered, "Thy will be done as in heaven so on earth." When this truth is fully grasped our prayers will have a new significance and take a new direction. Then there will be less pleading with men for money, and more pleading with God for the endowment of power. When the power comes the money will come also, as far as God sees it to be necessary. Let the baptism of power come upon the Church (and it will come when believing prayer is made possible by a real consecration), and everyone will be so eager to tell the story that it will pass from man to man, from woman to woman, swift as the light and silent as the dew. Then the kingdom of God, like the leaven to which Christ compared it, will permeate universal society, and this world will own and obey its Lord.

The Duty of the Hour.

8. Many Christians need to learn this truth, that the duty of the hour is to take up the work that lies nearest, and do it with both hands, a single eye and an earnest heart. To-day the thoughts and prayers of multitudes are turned toward the distant fields of heathenism, and their minds are filled with glorious visions of Christ's speedy and universal triumph. So near appears this desirable result, and so easy of achievement, that in the estimation of some going out to the foreign field as a missionary seems little more than a holiday picnic, requiring little preparation and less sacrifice. At intervals I receive letters from young men and women, speaking of their desire to be employed in some way in mission work, when it is evident they have no conception of what mission work means, or what it involves. God forbid that I should discourage the feeblest desire to work for the Master ; but I cannot forget that while this conception of conquering the heathen world for Christ is an inspiration, it is also a danger ; for the thought of "distant fields and pastures new" may lead us to overlook the work that lies at our very doors, and may also lead some to think that one may be a useful and successful missionary abroad who has never accomplished anything at home. When one tells me that God has called him to be a foreign missionary, it is not for me to deny the statement ; but I doubt much a man's call to labor in China who has never had a call to labor in his own

The Missionary Call.

INDIAN CHILDREN—IN SCHOOL.

INDIAN CHILDREN—PLAYTIME.
Helping to Solve the Indian Problem.

neighborhood. Give us, as missionaries abroad, men like Andrew, who "findeth first his own brother, Simon, and saith, We have found the Messiah."

> "Work for the good that is nighest,
> Dream not of greatness afar;
> That glory is ever the highest
> Which shines upon men as they are.
> Work, though the world may defeat you,
> Heed not its slander and scorn;
> Nor weary till angels shall greet you
> With smiles through the gates of the morn."

Men of Clear Vision and Robust Faith Needed.

The earnest doing of the work that lies nearest will not only help to correct romantic and therefore misleading notions of the work of a foreign missionary, but will help to correct another tendency of the times that has influenced many—I mean a vague, dreamy, sentimental looking for the personal coming of the Lord, and an equally vague and dreamy hope that His coming will accomplish what the preaching of the Gospel and the mighty working of the Holy Spirit cannot, as they think, effect. There is need to-day that men of clear vision and robust faith should repeat in the ears of a dilettante Christianity the words of the angel's message, "Ye men of Galilee, why stand ye gazing up into heaven," while all about you is work to be done? If the time of the Master's coming is not yet, your gazing will not bring Him one day the sooner. If He is coming quickly, in what better attitude can you be found than in doing with both hands the work He gave you to do. Many years ago, when the Connecticut State Legislature was in session, a sudden and unusual darkness fell upon the landscape. So dense became the gloom that a member, in great alarm, moved the adjournment of the House, believing that the end of the world had come. But the Speaker of the House said, "No; if this be not the end of the world there is no ground for alarm; if it be the end of the world, I desire to be found doing my duty." Let this faith be ours, and it matters not when the message, "Lo, I come quickly," may reach us. Conscious that in all integrity of purpose we are doing the work assigned us, we shall joyfully answer, "Even so, come, Lord Jesus!"

What is Watching for the Lord's Coming?

Some years ago a striking cartoon appeared in a religious paper. It depicted a night scene at the seaside when "darkness was upon the face of the deep." On the rocks was seated a human figure, robed in a black mantle, holding a telescope to his eye and gazing across the ocean to where a faint haze of light could be dimly seen on the distant horizon. He was watching for the coming of His Lord. But just behind him, not far away, stretched wide fields of golden grain, awaiting only the advent of the reaper to be safely garnered, while amid the drooping harvest stood the Master, beckoning to the idle watcher on the rocks and saying, "Your work lies here!" Or, to change the scene, let us look upon Jesus as He sits in Simon's fishing boat on the lake of Gennesaret, and hear Him saying, "Launch out into the deep and let down your nets for a draught." Then, from this commonplace, everyday occurrence, let us bring up the deeper lesson that lies beneath the surface :

"Launch out into the deep !"
The awful depths of a world's despair ;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there,
And the sea is wide
And the pitiless tide
Bears on its bosom away—away—
Beauty and youth
In relentless unruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea :
"Let down your nets for a draught for Me."

He stands in our midst on the wreck-strewn strand,
And sweet and royal is his command.
His pleasing call
Is to each—to all ;
And wherever the royal call is heard,
There hang the nets of the royal word,
Trust in your nets and not in your skill,
Trust to the royal Master's will !
Let down your nets each day, each hour,
For the word of a King is a word of power.
And the King's own voice comes over the sea :
"Let down your nets for a draught for Me."

ANALYTICAL INDEX.

This Index is intended for use in studying the text-book. Having read over the analysis of the chapter to be studied before taking up the chapter itself, the student sees exactly what ground is covered by the section to be mastered. After having studied the chapter, further reference to the analysis will be invaluable, as the matter is here arranged to show what is most important and what is subordinate. The analysis may also be used to test the accuracy of one's knowledge of the text, by stating clearly the facts, which are sometimes but suggested in the analysis. The numerals following each topic and sub-topic refer to the pages in the text where each may be found.

CHAPTER I.

THE METHODIST CHURCH.

I. Its Right to be Called a Church, 9.

1. Because of what a church is, 9.
2. Because it has all the distinctive marks of a true church, 9.
3. Because of the mighty works wrought by the Holy Spirit through its instrumentality for more than one hundred years.

II. Its Field of Operation, 10-20 :

1. In general, 10 :
    a. Geographically, 10 :
        (1) Its field is of vast extent.
    b. Historically, 10 :
        (1) Though limited to one hundred years it has left an indelible impression on the people and their institutions by having (a) regenerated individuals, 10 ; (b) purified homes, 10 ; (c) transformed communities, 10 ; (d) moulded institutions, 10 ; (e) fought and won the battle of civil and religious liberty, 10 ; (f) shaped the educational policy of whole provinces, 10 ; (g) founded

institutions of higher learning, 10 ; (h) created a clean and wholesome literature, 10; (i) leavened the theology and stimulated the evangelistic zeal of sister churches, 10 ; (j) gathered around its standard one million adherents—nearly one-sixth of the population of the Dominion, 10.

2. In particular, 10-20:
    - a. Newfoundland :
        - (1) Situation, 10.
        - (2) Area, 11.
        - (3) Resources, 11.
        - (4) Settlements, 11.
        - (5) Methodism : (a) Represented in most of the settlements, 11. b. Statistics of 1905, 11: 1 Conference, 5 districts, 63 circuits and stations, 48 ordained ministers, 31 probationers for the ministry, 12,292 communicants, 15,559 scholars in the Sunday Schools.
    - b. Cape Breton and Nova Scotia :
        - (1) Situation, 12.
        - (2) Area—actual and comparative, 12.
        - (3) Population—number and characteristics, 12.
        - (4) Methodism, 12: 1 Conference, 10 districts, 110 circuits and stations, 122 ordained ministers, 12 probationers for the ministry ; 16,028 communicants, 57,500 communicants and adherents (12½% of the population), 15,800 scholars in the Sunday Schools.
    - c. New Brunswick and Prince Edward Island :
        - (1) Situation, 12.
        - (2) Area—actual and comparative, 12.
        - (3) Population, 12.
        - (4) Methodism, 13 : 1 Conference, 8 districts, 92 circuits and stations, 103 ordained ministers, 7 probationers, 13,875 communicants, 35,973 communicants and adherents (about 10% of the population), 13,608 scholars in Sunday Schools.
    - d. Quebec :
        - (1) Boundaries, 13 :
        - (2) Area—actual and comparative, 14.
        - (3) Resources, 14.
        - (4) Population—number and nationality, 14.
        - (5) Methodism, 15 : (a) Among French—a few scattered missions. (b) Among English and sections where the population is mixed—the Montreal Conference (extends to east of Kingston in Ontario): 1 Conference, 11 districts, 217 circuits and stations, 241 ordained ministers, 29 probationers for

the ministry, 36,993 communicants, 42,014 communicants and adherents, 30,928 scholars in Sunday Schools.

- e. Ontario :
  - (1) Boundaries, 15.
  - (2) Area—actual and comparative, 16.
  - (3) Resources, 16.
  - (4) Methodism, 16 : 4 Conferences—Bay of Quinte, Toronto, Hamilton and London (in addition to part included in Montreal Conference), 53 districts, 743 circuits and stations, 978 ordained ministers, 84 probationers for the ministry, 188,406 communicants, 666,388 communicants and adherents, 159,806 scholars in the Sunday Schools.
- f. The Great North-West, 17, 18 :
  - (1) Part of Canada for little more than one generation (since 1867), 17.
  - (2) Political subdivisions, 17, 18 :
    - (a) Manitoba : 1. The first political division, 17. 2. Area—actual and comparative, 17. 3. Capital, Winnipeg—in 1868 known as Fort Garry, a few scattered huts around the Hudson's Bay trading post, 17 ; in 1905 a handsome city of 80,000 inhabitants, 17.
    - (b) The new provinces, Saskatchewan and Alberta, 18.
    - (c) The districts, Ungava, Keewatin, Mackenzie and Yukon, 18.
  - (3) Combined area of the provinces, 18.
  - (4) Methodism :
    - (a) Previous to 1868, only a few missionaries to Indians in farther north, leaving the white settlers to the ministry of the Presbyterians and the mixed bloods to the Roman Catholics and Anglicans, 17.
    - (b) In 1868 work began at Fort Garry by Rev. George Young, 17 ; preached in his own house to a handful of people, 17 ; laid foundation for future.
    - (c) At the present time, 1905. 1. In the districts : Ungava, none, 18 ; Keewatin, a few missionaries to the Indians, 18 ; Mackenzie, none, 18 ; Yukon, 1 minister, 18. 2. In the provinces, a network of agencies, 18 : 3. Conferences, 27 districts, 359 circuits and stations, 286 ordained ministers, 65 probationers for the ministry, 28,315 communi-

cants, 76,572 communicants and adherents, 27,002 scholars in the Sunday Schools.

g. British Columbia :
(1) Situation, 19.
(2) Area—actual and comparative, 19.
(3) Resources, 19.
(4) Methodism, 19 : 1 Conference, 7 districts, 105 circuits and stations, 73 ordained ministers, 16 probationers for the ministry, 6,878 communicants, 25,047 communicants and adherents, 9,184 scholars in the Sunday Schools.

h. Foreign Work :
(1) In Japan, 19 : (a) Its beginning in 1873 by Rev. George Cochran, D.D., and Rev. Davidson Macdonald, M.D., 19. (b) Its present force, 19 : 1 Conference, 5 districts, 28 circuits and stations, 10 foreign missionaries, 25 ordained native pastors, 18 unordained native pastors (evangelists), 2,965 communicants, 3,222 scholars in the Sunday Schools.
(2) In West China, 19, 20 : (a) The beginning of work, 1891, by Rev. V. C. Hart, D.D., O. L. Kilborn, M.A., M.D., Rev. G. E. Hartwell, B.A., B.D., and D. W. Stevenson, M.D., 19, 20. (b) The interruptions by the riots of 1895 and the Boxer uprising, 1900, when the missionaries had to leave the province, 20. (c) The present prospect, hopeful, 20.

i. In the whole Dominion—a summary, 20 :
(1) Area : (a) Unorganized—actual and comparative—occupied by the wandering Indian and adventurous fur-trader. (b) Organized, 20.
(2) Population, 20.
(3) Future possibilities and responsibilities, 20.

III. Its Forms of Church Government at Different Periods, 21.

1. Methodist Episcopal : Because its preachers were appointed by, and under the jurisdiction of the American bishops, 21.
2. Wesleyan Methodist, 1832 : When the Canadian Conference united with the English Wesleyan, 21.
3. The Methodist Church of Canada, 1874 : When the Wesleyan Methodist, the Methodist New Connection, and the Conference of Eastern British America united, 21.
4. The Methodist Church, 1884 : When the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada united, 21.

IV. Its Polity, 21-23.

1. The Quadrennial General Conference, 22 :
    - a. Members, 22 : An equal number of (1) ministers elected by the ministers in the Annual Conferences. (2) Laymen elected by the laymen in the Annual Conferences.
    - b. Authority, 22 : (1) Makes rules and regulations for the whole Church under certain restrictions. (2) Elects one or more superintendents for term of eight years. (3) Decides the number and boundaries of the Conferences.
2. The Annual Conferences, 22 :
    - a. Number, 22 : 1 in Newfoundland, 11 in Canada, 1 in Japan.
    - b. Members, 22 : Equal numbers of ministers, who are members ex-officio, and laymen, who are elected by the laymen in the Annual District meetings.
    - c. Powers, 22 : (1) Elects its own Secretary ; (2) elects its own President, who presides at its sessions, or on alternate days with the General Superintendent, if he be present ; conducts ordination services if General Superintendent be absent ; presides in the Stationing Committee.
3. Boards and Committees appointed by General Conference, 23 ; composed of equal numbers of ministers and laymen, to control the connexional interests between its sessions : Missionary, Educational, Publishing, etc.
4. Other Church Courts, 23 :
    - a. Quarterly Official Boards, Leaders' meetings, etc.; patterned after the British Wesleyan type, 23.
    - b. Court of Appeal to hear and decide appeals from lower courts, or officers of the same on questions of law, 22 : (1) Decisions of Presidents or presiding officers at Annual Conference. (2) Decisions of Annual Conferences that exceed their jurisdiction. (3) Decisions of General Superintendents in Committees and Boards over which they preside. (4) Decisions of Committees and Boards of the General Conference that exceed their jurisdiction.

V. Its Missionary Work, 23-26 : Accomplished Through the Agency of

1. The Missionary Society of the Methodist Church, 23, 24.
    - a. Its organization, 1824, 23 : (1) To reach the Indians, 24 ; (2) to assist home missions to some extent, 24 ; (3) to afford, ultimately, some aid to those carrying the Gospel to the regions beyond, 24.

b. Its Executive, 24 :

(1) The General Board, 24. (a) Members : The General Superintendent, 24 ; the officers of the Society, 24 ; 34 other members, ministers and laymen, in equal numbers (6 ministers and 6 laymen, elected by General Conference for a 4 years' term, and 22, either ministers or laymen, elected by Annual Conferences, for a 4 years' term), 24. Duties : To meet annually to review the mission work of the church at home and abroad, 24 ; to apportion the funds at the disposal of the Society, 24.

(2) The Executive Committee, 24. (a) Members : General Superintendent, officers of the Society, 9 ministers and 9 laymen appointed by the Board, 24. (b) Duties : To attend to business between the sessions of the Board, 24.

2. The Woman's Missionary Society, 24, 25 :

a. Organization in 1881, 24.

b. Assets, 25. (1) Annual income : In 1881 it was $2,916 ; in 1905 it was $85,421. (2) Property valued at over $56,000, 25.

c. Executive, 25 : A Board which manages its affairs in harmony with the General Society, 25.

d. Workers, 25 : Over 40 evangelists, teachers, doctors, nurses, Bible-women, etc.

e. Work accomplished, 25 : (1) On mission field, 25. (2) In home church, 25 : fostering the missionary spirit, 25 ; cultivating systematic giving, 25 ; furnishing an outlet for the zeal of consecrated women, 25.

3. The Young People's Forward Movement for Missions, 25, 26 :

a. Organization in 1895 for work (1) in Epworth Leagues, 25 ; (2) under direction of the General Board, 25.

b. Motto : Pray, Study, Give, 25.

c. Methods : Campaigning Leagues, 25 ; circulating missionary literature, 25 ; studying missionary problems, 25 ; training in systematic giving, 25.

d. Work accomplished : Much done to develop the missionary spirit in the Church, 25 ; an annual income of $33,666 secured, 25 ; 46 missionaries supported in whole or in part, 25.

VI. Its Educational Work, 26.

1. The work accomplished :

a. By the Church in higher education, 26 : (1) led the way to higher education by establishing in Upper Canada the first college with university powers, 26; (2) established and maintains 1 university, 11 colleges, 1 academy, 24.

  - b. By the Missionary Society, 26: (1) Among the Indians, by co-operation with the Indian Department of the Canadian Government, 26: 19 day schools, 2 boarding schools, 4 industrial institutes. (2) Among the French: The French Methodist Institute, Montreal, 26. (3) In foreign lands, 26.

1. The value of the property acquired, 26:
   - a. College and school property, $2,171,164.
   - b. Property owned by Woman's Missionary Society, $56,000.

VII. Its Publishing Interests, 26, 27.

1. Assets in 1902, $640,000, 27.
2. Working capital in 1902, $423,000, 27.
3. Net profits for quadrennium, ending 1902, $85,000; for Superannuated Ministers' Fund, $12,000; for increase of working capital, $73,000, 27.
4. Publications—weekly, monthly, etc.—350,000 for a single issue, 27.

VIII. Its Statistical Showing in June, 1905, 27, 28.

CHAPTER II.

PIONEER DAYS.

A. Introduction.

1. The beginnings of Methodist pioneer work in British North America: a. In Newfoundland in 1765, by Lawrence Coughlan, 29; b. in Nova Scotia in 1772, by the Yorkshire emigrants, 29; c. in Lower Canada in 1780, by Tuffey, 29; d. in Upper Canada in 1778 or 1774, by the coming of the Hecks, etc., 29.
2. What is meant by the Canadas: The provinces of Ontario and Quebec, which, before 1791, formed one province, 29.

B. Pioneer Work in the Canadas (Chapter II.).

I. The People.

1. Number, 120,000 in 1784, 29, 30; 10,000 west of the Ottawa on St. Lawrence and Niagara frontiers, 30.
2. Former homes and environments: From all walks of life in the old lands, 30.
3. Reason for coming: To obtain a home of freedom for themselves and their children, 30.

II. The Conditions.

1. Social :
    - a. Few settlers, 31 ; scattered over a vast territory, 31 ; in lonely cabins, 31 ; connected by cattle track or blazed trail through miles of lonely forest, 31.
    - b. Almost no mail communication, 31 ; Postage on a letter from a distant place almost equal to a day's labor, 31.
    - c. No schools, 31.
2. Religious :
    - a. The number of churches, none, 31.
    - b. The number of ministers, three or four Presbyterians and an equal number of Anglicans, 36, 37 ; illustrations of the influence of some of these, 37.
    - c. The need : To keep the people from relapsing into utter godlessness, met by itinerants who travelled from house to house, and who preached a deep and high, if not broad theology, 31.

III. The Workers.

1. Methodist laymen, 31-37 :
    - a. Had the honor of introducing Methodism and preparing for succeeding workers, as did other laymen in other colonies, 31, 32.
    - b. Aroused to work by the religious destitution of the people. (1) French had their priests and parish churches, 32 ; (2) English poorly provided for, 32. An Episcopal clergyman at Quebec and one at Montreal, 32. An occasional chaplain, 32.
    - c. The men and their work, 32-37 :
        - (1) Tuffey (in Quebec): (a) A commissary of the 44th Regiment stationed at Quebec, 1780, 32 ; (b) stirred by religious destitution of people began preaching, 32 ; (c) formed no society, 32 ; (d) prepared those who heard him to listen to later preachers in the settlements to which they afterwards scattered, 32 ; (e) returned to England when his regiment was disbanded on the proclamation of peace, 1783, 32.
        - (2) Major George Neal (on the Niagara frontier): (a) His position in the British army and his educational attainments, 33, 51. (b) His ministry in the United States : call—vision of two-edged sword—retirement from travelling ranks because of impaired health, 50. (c) His coming to Canada via Kingston in 1786—took officer's grant of land, 33. (d) His preaching to his neighbors because he saw their need,

33 ; persecuted by those whose vices he condemned, 51 ; successful in winning souls—Christian Warner, the first Methodist class-leader in the Niagara country, 51 ; converts who united with Church as soon as a regular itinerant came (65 reported by Dunham in 1795), 50. (e) His last years : Though blind he quoted the Scriptures with correctness, 51 ; died in peace at age of 91, 51.

(3) Lyons (among Bay of Quinte settlements): (a) A Methodist Episcopalian exhorter, who came from the United States and taught school in the Township of Adolphustown, 1788, 33. (b) His work : Seeing the spiritual destitution of the people, he collected them in the different neighborhoods for service, 34 ; he visited and prayed with them in their homes, 34. (c) His success : Some were turned from sin to God, 34.

(4) M'Carty (among Bay of Quinte settlements): (a) An Irishman who came from the United States via Kingston, 1788, 34. (b) Conducted services in homes of Methodists at Ernestown, 34. (c) Large numbers attracted as he manifested the spirit of Whitfield, under whose ministry he had been converted, 34. (d) Persecution and final disappearance, 34-36.

(5) The Palatine emigrants (along the St. Lawrence), 36 : (a) Had been identified with the first Methodist society in New York, which Barbara Heck had been instrumental in starting, 36. (b) Were United Empire Loyalists, who settled ultimately in Augusta Township, near Prescott, 36. (c) Formed a class among themselves, of which a son of Philip Embury became leader, 36.

2. Methodist preachers, 37-65 :

a. Their outlook :

(1) Assigned to unknown regions to form circuits involving : (a) Long, hard, toilsome, dangerous journeys, 43. (b) Hardships from exposure, 43. (c) Frequent and protracted separation from home and family. (d) Opposition of the godless, 43. (e) Indifference of others, 43. (f) Impossibility of providing for old age, 43 : No salary provided or promised ; Discipline allowed $64.00 a year, 42; later, $64.00 additional allowed the wives of ministers, 42.

(2) Prospect of winning souls for Christ : hardships were endured as "good soldiers," 42.

b. The men and their work :

- (1) William Lossee (in region of Bay of Quinte): (a) His work at Lake Champlain, 1789 : not acceptable probably because of his loyalistic tendencies, 37, 38. (b) His work in Canada : Visited Canada in 1790, preaching on his way from St. Regis to Adolphustown, 38. Returned to his Conference with a petition from the people asking for a preacher, 38. Sent by Bishop Asbury to form a circuit, 1791 ; formed societies and built chapels north of the Bay of Quinte, and laid foundations for future work in Prince Edward County, 39 ; reported 165 members at Conference, 1792, and successfully appealed for an ordained minister, 39. His new circuit of Oswegotchie, extending from 50 miles east of Kingston to Cornwall (60 or 70 miles), 39 ; worked under supervision of Dunham, who took charge of his former circuit, 39 ; assisted in the first quarterly service in Canada, Sept. 15th, 1792, 39. His subsequent history, 43, 44 : Dropped from itinerancy because of temporary loss of mental balance due to disappointment in love, 43 ; returned to United States and engaged in business in New York, where he served as a local preacher, 44 ; revisited friends in the Bay of Quinte county after an interval of years, 44.
- (2) Darius Dunham (in regions of Bay of Quinte and Niagara Peninsula): (a) Appointed to Canada, 1792, at the earnest request of Lossee for an ordained man, 39. (b) In charge of Cataraqui circuit, which Lossee had established under the name of Kingston circuit, 39 : The first quarterly meeting, Sept. 15th, 1792, in Mr. Parrot's barn, 39, 40 ; ninety converts reported at end of the year, 43. (c) Appointed to the Niagara Peninsula, 1795, where he organized a congregation of 65 from among those influenced by Neal, 50. (d) Presiding elder of Bay of Quinte region, 1796, 44. (e) Served faithfully : Cared nothing for public opinion, 46 ; denounced sin fearlessly, " scolding Dunham," 46 ; careful as to the quality of members, 46-47. (f) Retired in 1799, after 12 years' service, 46. (g) Located near Napanee and preached the rest of his days, 46.
- (3) Hezekiah Calvin Wooster (in region of Bay of Quinte): (a) Received on trial, 1793, and, with Coote, volunteered for work in Canada, 1796, 44.

(b) Appointed to Oswegotchie circuit under Dunham as presiding elder, 44 : Worked, realizing there was much to do and little time in which to do it, 44 ; prayed and worked with such fervency that sinners were converted, 45 ; other ministers were aroused to activity, among them Darius Dunham, 45 ; the revival spread to the States, 45. Returned to the United States and died a victim of consumption, Nov. 6th, 1798, 45.

(4) Samuel Coote (in region of Bay of Quinte): (a) Received on trial, 1794, and with Wooster volunteered for work in Canada, 1796, 44. (b) Appointed to Bay of Quinte (formerly Cataraqui) circuit, under Dunham as presiding elder, 44 : Graceful in person, affable and polite in manner, and eloquent in speech, he attracted large audiences, 45 ; animated with the same spirit as Wooster, he did much to lead men to Christ and spread revival fire—illustration of method of work, 46. (c) Returned to United States, 1799, 46.

(5) Lorenzo Dow (first regular missionary in Lower Canada): (a) His early conversion and call to preach, 47 : Discouraged by parents, circuit preachers and conferences, 47 ; travelled over 8,000 miles and preached where there were no ministers, 47 ; given an appointment by the presiding elder, 1798, 48. (b) His work in Canada : Sent to Essex, 1799—partly in Lower Canada and partly in Vermont, 48 ; reported 274 members at Conference, 1800, 48 ; could not conform to rule and method, but worked in his own eccentric way, 48. (c) His call to Ireland, 1781, 48.

(6) James Coleman (in the neighborhoods of the Bay of Quinte and Niagara Peninsula): (a) His early years and conversion, 52. (b) Licensed to exhort and then to preach, 52 ; refused to enlist against the Indians, 52. (c) Entered itinerant ranks, 1791, 52. (d) Sent to Canada, 1794, 52 : Incidents by the way, 52 ; two years in Bay of Quinte region, 53 ; three years on Niagara Peninsula, 53 ; association with Michael Coote, 1798, 52 ; instrumental in the conversion of Bangs, 55, 56. (c) Returned to the United States, 53 : Labored until 1824, when he became superannuated, 53 ; died in 1842, 53.

(7) Joseph Jewell (in the neighborhood of the Bay of Quinte and the Niagara Peninsula): (a) Succeeded Dunham in the Bay of Quinte region, 50. (b) Was presiding elder of the Canada District in 1800, 53 : In 1800 there were 6 itinerants and 936 members, 53 ; in 1801 there were 10 itinerants and 1,159 members, 53 ; in 1801 Niagara was divided and Long Point circuit formed, 53. (c) He and Sawyer were at love feast at Christian Warner's when Nathan Bangs found peace, 56.

(8) Joseph Sawyer (chiefly in Niagara Peninsula): (a) With Seth Crowell in charge of Long Point circuit, 1801, 53. (b) His connection with Nathan Bangs : At the love feast at Christian Warner's when Bangs found peace, 56 ; urged Bangs to preach and took him with him on circuit as an exhorter, 59-61 ; with Bangs in the Bay of Quinte region, 65.

(9) Nathan Bangs (chiefly on Niagara Peninsula): (a) His early life in the United States and attitude to Methodism, 53, 54. (b) His removal to Canada via Fort Erie, in the year 1799, at the age of 20, 54. (c) His struggle after light, 54-56 : Stung by an accusing conscience, he resolved to live better, so prayed and determined to give up the vain pleasures of the world, 54, 55 ; consulted other clergymen, but avoided Methodists, 55 ; meeting with Coleman, who lodged where he boarded, 55 ; though much interested he refused to open his heart to him, 55 ; while meditating on Coleman's words his heart was "strangely warmed," but doubt returned when he failed to confess Christ before man, 56 ; found peace in love feast at Christian Warner's (in August, 1800), 56. (d) His early Christian life : His inward peace and joy in the Scriptures, 56 ; his conformity to the rules of the society, the principles of which the Holy Spirit had impressed on his life, 57 ; dispensed with queue and frills, 57 ; his testimony from house to house, 57 ; his experience of sanctification, common in those days and needed now, 58, 59. (e) His experiences as a preacher : His first attempt—the Lord greater than his fears—a message given, 59, 60. His training under Sawyer ; learned the great lesson of humility, 60, 61. His first circuit—

Niagara: Its extent—requires six weeks' preaching daily to make one round, 61-70 ; its extension—work opened at new settlements, 62 ; the encouragement to work—a vision fulfilled by a glorious revival, 63. His work in Little York for part of one year (October, 1802, to June, 1803), 63, 64 ; the extent and nature of the work. His work in the Bay of Quinte region with Joseph Sawyer and Peter Vannest, 64. Appointed to Montreal in 1812, but was not permitted to go, because of the war, 128. His refusal of the position of Bishop of the Methodist Episcopal Church of Canada in 1828, 137.

(10) Other workers mentioned : (a) Sylvanus Keeler, 50 ; (b) William Anson, 50 ; (c) James Herron, 50 ; (d) Michael Coote, 52 ; (e) Seth Crowell, 53 ; (f) Peter Vannest, 65 ; (g) Elijah Woolsey, 65.

c. Their methods of work : (1) The preachers adapted themselves to the habits and life of the people, 64. (2) Services were informal : Conducted in cabins, barns, or under trees, 64 ; sometimes took the form of free debate, 64.

3. A tribute to our pioneer workers :

a. In the early days : (1) Excessive labors, 65 ; (2) scanty support, 65 ; (3) hardships from variable climate, and poor accommodation, 65, 66 ; (4) rare devotion, 65.

b. At the present time : (1) On the coast of Labrador and Newfoundland, 66 ; (2) on the frontiers of New Ontario, 66 ; (3) on the lonely prairies of the great North-West, 66 ; (4) on isolated Indian stations of the farther north, 66 ; (5) in the mining camps of British Columbia, 66.

IV. The Government Regulations Affecting the Church.

1. The Constitutional Act, 1791, 40 :

a. Canada divided into two provinces, Upper and Lower Canada, to prevent dissensions between the French and English, 40 : (1) French were along St. Lawrence, east of the Ottawa River. (2) English were distributed along the St. Lawrence, from St. Francis to Kingston, 40 ; from Kingston around the Bay of Quinte, 40 ; along the Niagara frontier, 40 ; at Amherstburg on the Detroit, 40 ; a French settlement on the Thames River, 40 ; an Iroquois settlement on the Grand River, 40.

b. Each province to have its own legislature, 40.

c. Clergy Reserves clause, 40: Caused trouble at a later period (see Chapter VII., pages 156-181).

2. Enactments of the second session of the first parliament of Upper Canada at Newark, 1792: a. Relating to the performing of the marriage ceremony, 41. b. Ensuring freedom from slavery, 41.
3. Enactments of the second session of the second parliament of Upper Canada at York, 1795: a. With reference to those qualified to perform the marriage ceremony, 49, 50.

CHAPTER III.

PIONEER DAYS IN NEWFOUNDLAND.

I. The Beginning of the Work by Lawrence Coughlan, 68-75.

1. His early ministry:
    a. A warm-hearted Irishman converted to Methodism in his native land, 68.
    b. Received as an itinerant by Wesley, 1755, 68: (1) Built up the societies wherever he went, as he was zealous and diligent, especially in house-to-house visitation, 68. (2) Lacked stability: In the sixties he embraced some novel views respecting Christian perfection, and when convinced of his mistake he threw the blame on Wesley, 68; obtained ordination from Erasmus, a bishop of the Greek Church, and withdrew for a time rather than cease to exercise his ministerial functions, 68, 69.
2. His ministry in Newfoundland:
    a. His appearance there due to Divine direction, 69: (1) No human authority or Church commissioned him to go, 69. (2) The moral and religious condition of the field demanded someone: There was one English Church minister at St. John's and another at Trinity Bay, 69, 70; there were 5,000 souls around Conception Bay uncared for, 80% of whom were English from Dorsetshire, and the remainder Irish Roman Catholics, 70; the Sabbath was unknown, 70; there was no one to celebrate marriage, which was lightly esteemed, 70; oppression, violence, profanity and licentiousness were practised without check, 70; there was no knowledge of the Gospel, 70; they were well acquainted with dancing, drinking and gambling, 70.
    b. His first year's work: (1) No apparent results, 70; (2) request of the settlers to the Society for the Propagation of the Gospel (S.P.G.) to appoint him as their missionary, 70; (3) journey to England for

Episcopal ordination, that of Erasmus not being recognized, or else kept secret, 70, 71.

c. His appointment by the S. P. G., 1767, 71.
    (1) Resumed his teaching from house to house, 71 ; even Irish Roman Catholics attended his ministry, as he could speak in the Celtic tongue, 71. (2) There were no apparent results until the end of three years, when, as he was about to leave discouraged, a mighty revival broke out, 71 ; his fear of noisy demonstrations, which, however, attracted crowds, 72 ; the marvellous changes in the lives of the people, 72. (3) His methods of work : A confessed Methodist in experience, teaching and plans of work, 72 ; had classes once a week for men and others for women, 73. (4) The hardships to be encountered: On the sea, 73 ; in the houses of the people—snow on quilts in morning and shoes frozen, 73 ; from enemies—his support was threatened by those who said he was mad, 73 ; a petition containing slanderous statements was sent to the Governor, asking that he be silenced or banished, 74 ; failing in this plot, his enemies conspired to take his life, but he was warned by the doctor, 74.

3. His return to England, 1773, 74 : a. Necessitated by failing health, 74 ; b. connection severed with S. P. G., for he could not take charge of a small parish and conform to rules, 74 ; c. appointed to a small chapel on Cumberland Street, London, 1776, 74 ; d. death—Wesley's testimony, 74, 75.

II. The Extension of the Work Under the Supervision of Laymen.

1. John Stretton, of Harbour Grace :
    a. An Irishman, of Limerick, where his parents were among Wesley's early friends, 75. (1) Removed to Waterford and engaged in the Newfoundland trade, 75. (2) Determined to go to Newfoundland for the benefit of his trade, 75 ; conversion ere he left through the efforts of Mrs. Bennis, 76.
    b. His work in Newfoundland : (1) Seeing the need he prayed and exhorted for the edification of the faithful and the conversion of sinners, 76. (2) The organization of a society (about 30 members): They were excluded from the Church by the magistrate, who read prayers and sermons, holding church for an English minister, 76 ; they met and drew up rules

for their Society, 77 ; illustration of their faithfulness to religious duties as shown in their manner of keeping Christmas, 77. (3) The extension of the work : He attempted to speak in public, 77 ; he and Thomey began to labor in other settlements around Conception Bay and across the country to Trinity Bay, 77 ; their fellowship with Congregationalists at St. John's, 77 ; found Gospel already proclaimed at Old Perlican by Hoskins, 78 ; he built at his own expense, in 1788, the first church at Harbour Grace, 82 ; religious condition of the place, 82.

2. Arthur Thomey :
   - a. Helped Stretton organize the first Methodist society, 77.
   - b. Helped Stretton extend the work beyond Harbour Grace, 77.
   - c. Went from Harbour Grace to assist in the great revival at Old Perlican, which broke out before the return of Hoskins, 79 ; his life threatened.
3. John Hoskins :
   - a. Converted in England, 1746, 78.
   - b. Started for New England at the age of 56 to "keep school and do what he could for the salvation of men," 78. (1) Money being scant, his son went to Newfoundland to earn enough to continue his journey, 78. (2) Settled at Old Perlican on advice of the English Church minister, 78 ; taught school, 78 ; consented to read prayers and a sermon a Sunday, 78 ; at first people did not know how to take part, so he sang and knelt alone, 78, 79 ; before long six or seven sought salvation and were formed into a class, 79 ; in 1788 there was a sudden awakening, 79 ; visited England, 1778-79, 79 ; request of people to have him ordained refused, 79. (3) The great revival at Old Perlican : Started during his absence—his son converted, 79 ; assisted by Thomey, 79. (4) His attempt to extend his labors to Trinity, 79, 80 ; could not find a place to preach, 80 ; his persecution on the vessel in which he wished to return to Old Perlican, 80.

III. The Organization of the Work as Part of the English Conference.

1. John M'Geary, the first minister appointed by the Conference, 1785, 81 :
   - a. Had travelled with American itinerants for a term, but returned to England, 1784, 81.
   - b. Sent to Carbonear, 1785 : (1) Stretton said he was

"a good man and a good preacher," but he must have been somewhat unstable, 81 ; (2) disagreed with Stretton and Hoskins, 81, 82 ; (3) found his surroundings disagreeable and complained bitterly to Wesley, 81 ; (4) married inadvisedly, 82.
   - c. Returned to England, 1788, soon after the departure of William Black, 82 ; (1) appointed to a circuit, 1792, 82 ; (2) left the ministry, 1793, 82.
2. Wm. Black, Superintendent of the work in the Maritime Provinces, visited Newfoundland, 1791—a new era in Methodist history, 82-84 : A great revival, where effects of Coughlan's preaching had almost faded, 82, 83 ; 200 converts won about Conception Bay, 83 ; 130 took communion before he left, 83.

CHAPTER IV.

PIONEER DAYS IN THE MARITIME PROVINCES.

I. The Yorkshire Emigrants and Their Effect on the Religious Future of the Maritime Provinces.

1. Their settlement in Cumberland County in the years 1772-75, 85.
   - a. All were thoroughly British in sentiment, 85 ; strengthened British sentiment on the eve of the Revolutionary War, 85.
   - b. Many were Methodists of the true Yorkshire type, 85 ; produced a wholesome influence on the moral standards of the colony, 85.
2. The religious condition of the settlement.
   - a. The unfavorable circumstances for religious growth: (1) One minister in the country, Rev. John Eagleson, 86. (2) Attendance at religious services difficult, because of bad roads, 86 ; because of the long distances, 86. (3) The unsettled condition owing to the revolt of the American colonies, 86. (4) Religious division among the people, 86.
   - b. The gracious revival in 1779, 86 : (1) The spirit of prayer revived, and meetings for prayer and exhortation increased ; many were convicted of sin, 86 ; some were converted, among others, the family of William Black, 86, 87.

II. The Development of the Work.

1. Under William Black :
   - a. His conversion, 87, 88.
   - b. His religious experiences, which enabled him to help

others: (1) Deep conviction of sin and struggles for freedom, 88; (2) severe temptations, 88; (3) joy in the abiding presence of God, 89.

c. His first attempt to reach others: (1) His own family, 89. (2) The outlying settlements: Prayed and exhorted, but did not preach until later, 89; arrested, 89, 90.

d. His call to preach: (1) Felt that God called him to a wider field, 90. (2) Went forth to preach without any human commission or financial backing, 90.

e. His theology: (1) Where obtained; by diligent study of the Scriptures, 95; by association in class and prayer-meeting with the Yorkshire Methodists, thus learned evangelical Christianity as taught by Wesley, 95; deepened and intensified by his experiences before conversion. (2) What it was: The three R's, 95: Ruin by sin, redemption by Christ, regeneration by the Holy Spirit, 95.

f. His field:

  (1) Its extent: The settled portions of the present Provinces of Nova Scotia, New Brunswick and Prince Edward Island, 90, 91.

  (2) Its religious condition: All were Protestants in Nova Scotia, excepting the Indian and Acadians, 91. Two-thirds Roman Catholic in Cape Breton, 91. Four English Church clergymen in the whole country, stationed at Halifax, Lunenburg, Fort Cumberland and Windsor, 91. Congregational churches not spiritual, and being mostly supplied from New England, were largely abandoned when the Revolutionary War broke out; their degeneration completed by the New Light movement, 91, 92. One Baptist church, 92. Three or four Presbyterian ministers; not aggressive or evangelical, 92.

  (3) New Lights: the product of the work of Henry Alline. His conversion, 92, 93. His meagre educational advantages, 93. His theology: narrow, rigid, tinged with mysticism, a mixture of Christian perfection and Antinomian license, human freedom and final perseverance of the saints, 93, 94. The effect of his preaching during the nine years of his ministry. Others equally fervid and zealous were raised up to preach, 93; families were divided, 93; neighbors became opposed to each other, 93; church organizations were broken down and others were

started, the pastors being unable to check the movement, 93. The final outcome: The vital elements of truth were restored and some of his followers joined the Methodists and some the Close Communion Baptists, 94. His work contrasted with Black's: He appealed to the emotional like Whitfield—Black aroused deeper and more abiding feelings, 95, 96. He aroused many of the careless and formal, but did not organize, so no trace of his work remained; Black gathered the converts into classes, so the work was permanent, 95, 96.

g. His itinerancy. (1) In Cumberland County: In 1781, at the age of twenty-one, he made a trip lasting eighteen days, during which he preached twenty-four times, 94-96. Returned to Amherst, when he found the Antinomian teaching of Alline working havoc, 96. For six weeks labored in the settlements in and about Amherst, St. Lawrence, Point de Bute and Sackville, 96. In January, 1782, he visited the outlying settlements; hardships and success, 96. (2) A trip to King's County and Halifax: Preached in houses or in Baptist churches of the open communion order; the character of the preaching and the success attained, 97. Services at Cornwallis and Harton; success, 97. The visit to Halifax; its religious condition and opposition to him, 97, 98. Revisited Harton, Cornwallis and Granville, and preached at Annapolis, 98. (3) Return to Cumberland County: Necessitated by the work of Alline, who had persuaded seventy members to withdraw, 98. Classes reorganized and new leaders appointed, 98. (4) Visit to Prince Edward Island, 99; found little encouragement, 99. (5) In Cumberland County during winter of 1783-84, 99. (6) Visited Windsor, Halifax, Shelburne and vicinity in the spring of 1784, 99, 100; negro settlement at Burchtown, near Shelburne, 100.

h. His appeal for more workers: (1) To Wesley, 1782, 98: Promise of assistance in 1783, and when a second appeal was made, he wrote as if workers had been sent from the United States, but of this nothing is known, 98-100. (2) To Baltimore Conference, 1784, 100, 101: The need still greater, because of the coming of thousands of United Empire Loyalists, 99. His appeal successful, and Garretson and Cromwell sent (early in 1785), largely through the influence of Dr. Coke, 101.

II. The Work Under Black and His Associates.

1. Garretson appointed by the Maryland Conference, 1784, the result of Black's appeal, 101.
    a. Began his ministry at Halifax in the spring of 1785, 101: (1) Encouraged by some in prominent positions, but persecuted by some of the baser sort, 101 ; (2) conducted five preaching services on Sunday, 102.
    b. Made a tour through the country in the spring of 1785 : Travelled three hundred miles through deep snow in two weeks, and preached twenty times, 101, 102.
    c. Made a second tour to Windsor, Cornwallis, Wilmot, Granville, Annapolis and Digby, 102 : (1) The condition at Digby, where he founded a society of sixty members during the following summer, 102. (2) The effect of Alline's preaching, as seen in the Annapolis valley, 102.
    d. Successful in his work : (1) Societies formed at various centres, 102, 103. (2) Arrangements made for church building at Windsor, Annapolis and Cornwallis, 103. (3) The revival at Barrington, 103 : The first visit, 103 ; the second visit a week later—effect of prayer, 104.
2. Black removed his headquarters to Halifax in the spring of 1786, 104.
    a. The religious divisions of the people, 104, 105 ; Black organized a Methodist Society of thirty-two members, 105.
3. The first Conference in the Maritime Provinces in the autumn of 1786, 105.
    a. Necessitated by (1) the scarcity of the laborers, (2) the great extent of the field, (3) the irregular mode of working, (4) the fact that New Brunswick, with thousands of people, was yet untouched, 105.
    b. Reported five hundred and ten members, 105.
    c. Stationed the six preachers, 105 : (1) Black and Garretson at Halifax, a circuit extending all the way to Digby ; (2) John Mann at Liverpool ; (3) Cromwell and James Mann at Shelburne and Barrington ; (4) Grandon at Cumberland.
4. The ordination of the first preachers, 106 : Black, John Mann and James Mann ordained at the Conference at Philadelphia, 1788, 106.
5. The superintendence of the work, 105, 106 :
    a. John Wray made superintendent of the work by Wesley in 1788, 105, 106 : (1) Attended the Conference in Philadelphia, 1788, 106 ; (2) came to Nova Scotia when Black and the Manns were returning,

106 ; (3) not very successful, so asked Dr. Coke to relieve him, 106.

  b. William Black appointed superintendent by Dr. Coke, 106 ; marks a new era in the development of Methodism in the Maritime Provinces, 106.

CHAPTER V.

CAMP-MEETINGS AND SUMMER SCHOOLS.

I. Camp-meetings, 107-120.

1. Their origin—among Presbyterians of Western States, 107.
2. Their adoption by the Methodists, 107 :
   a. As a means of deepening religious interest, 107.
   b. To reach a class of people who could only be reached by unusual methods, 107 : (1) Population sparse and scattered, 107. (2) No centres of population where people could meet for social intercourse, 108 ; the itinerant the only visitor in many homes, 108.
3. The various reasons why they appealed to the people :
   a. Were a respite from toil and the sordid cares of family life, 108.
   b. Afforded an opportunity for social intercourse, 108.
   c. Attracted by the novelty of occasion and the possibility of adventures, excitement or amusement, 108.
   d. Welcomed by devout Christians : (1) As an opportunity for spiritual uplift, 108 ; (2) as an opportunity for conversion of children and neighbors, 108.
4. The preparation for the meeting :
   a. Selection of place, 108.
   b. Preparation of grounds, 108-110 : (1) Removal of smaller trees and underbrush, which were used to make a stockade about the grounds, 109 ; (2) levelling of inequalities of surface, 109 ; (3) erecting of a preaching stand at the foot of the slope, 109 ; (4) large trees to serve as support for seats provided, 109 ; (5) sometimes a large tabernacle erected for use if rains came, 109 ; (6) a penitent's bench placed in front of preacher's stand, 109 ; (7) straw spread over the ground, 110 ; (8) stands erected on which to place fuel for lights, 110.
   c. Preparation of accommodation for the people, 110.
5. The arrival of the campers :
   a. The itinerants usually were the first to come, 110.
   b. The people came on foot, on horseback, in waggons or even on ox-sleds, 110 ; (1) brought with them provisions, bedding, cooking utensils, etc., 110 ; (2)

some travelled thirty, forty, fifty or even one hundred miles, 110.
   - c. The hearty greetings of acquaintances, 111.
   - d. The increase in numbers as the days go by—from hundreds to thousands, 112.
6. The services :
   - a. The object : (1) To quicken believers, 111 ; (2) to awaken sinners, 112.
   - b. How attained : (1) Family devotions in the tents in the early morning, 112. (2) Prayer-meetings in front of the stand after breakfast, 112. (3) Services morning, afternoon and evening, 112 : During the first few days chiefly intended to prepare workers by quickening their faith and drawing out their sympathy for the unconverted—a typical service described, 111 ; the decisive service—a detailed description, 113-117 ; the Sabbath services, 117.
7. The last day in camp : a. Morning prayer-meetings especially tender, 117. b. Love feast at nine, 118 ; one and one-half hours' testimony and triumphant song, 118. c. Words of counsel and encouragement for all from one experienced, 118. d. Sacramental service, 118. e. Farewell, 118-120 : All shake hands with preachers, 118 ; triumphant songs, 118, 119. f. The home-going, 119, 120.

II. The Summer Schools, 120-125.

1. Contrast with and similarity to camp-meetings, 120 : a. Each aims at deepening spiritual life, and stimulating Christian activity, 120. b. The camp-meeting sought to influence unconverted men, 120. c. The school seeks to influence those already enlisted who wish better equipment, 120 : By Bible study, 120 ; by missionary study, 120.
2. The necessary preparation: a. Leave nothing to chance, 121. b. Begin the programme a year in advance—at the last school if there was one—in order to secure the best leaders, 121. c. Have someone responsible for everything and someone responsible for each part, 121.
3. The number of schools, 121, 122.
4. The place of meeting, 122.
5. The programme, 122, 123.
6. The leaders, 123.
7. The Executive Committee, 123, 124.
8. The responsibility of the local League with respect to schools, 124, 125.
9. The need of schools, 125.

CHAPTER VI.

METHODISM IN CANADA AT DIFFERENT PERIODS.

I. The Methodist Episcopal Church (1791-1828), 126-136.

1. Strength of the Church in 1808, before there was any hint of a change.
   - a. Two districts (in connection with the General Conference): (1) Lower Canada, 126 : Three circuits—Quebec, Montreal, Ottawa, 126. (2) Upper Canada, 126 : Nine circuits—Cornwall, St. Lawrence, Augusta, Bay of Quinte, Smith's Creek, Yonge Street, Niagara, Ancaster and Long Point, 126.
   - b. Two circuits extending beyond the international boundary, and now included in the Districts of Canada : (1) Dunham circuit, connected with New York Conference, 126 ; (2) Stanstead circuit, connected with the New England Conference, 126.
   - c. Nineteen preachers—two of them presiding elders, 126.
   - d. Three thousand members, 126.
2. Steps leading to the separation from the parent body in the United States, and the formation of the Methodist Episcopal Church in Canada, 127-136.
   - a. The preachers from the States were withdrawn when the War of 1812 began, 127, 128 ; Montreal left without a preacher, 128.
   - b. The British Wesleyan Conference sent John Strong to Montreal and Richard Williams to Quebec, as it had been requested to send missionaries by some in Montreal, who acted without the consent of the Society as a whole, or the knowledge of the American bishops, 128.
   - c. In 1815 the General Conference resumed control, but, to avoid possible trouble, left Quebec and Montreal to be supplied, 128, 129.
   - d. The presiding elder of Upper Canada (Ryan) refused to allow Strong to preach in the chapel at Montreal, 129 ; wrote to Bishop Asbury, who corresponded with the British Wesleyan Missionary Committee in London, 129.
   - e. Decision of the General Conference at Baltimore, 1816, 129, 130 : (1) Not to hand over any of the societies in Canada to the superintendence of the British Committee, 130 : Because the circuits in Canada had been supplied as regularly as possible during the war, 130 ; because the greater number of circuits still wished to be supplied, 130. (2) To

send the reasons for this decision in a respectful letter to the Missionary Society in London, 130. (3) No good came of it, and the decision continued in spite of a gracious revival when the first Conference was held in Canada, 1817, 130, 131.

f. The Wesleyan Missionary Committee increased their workers: (1) In 1817 they stationed five missionaries in Upper Canada, as well as four in Lower Canada, 131; did this from right motives, being misled by those who presumed to speak for the whole connexion, 131. (2) They did not heed the remonstrances of the American bishops (who laid the deplorable situation in Canada before the Committee), though both parties seemed to desire an amicable agreement, 131.

g. Lower Canada given over to the jurisdiction of the British Wesleyan Conference by the action of the General Conference of 1820, 132: (1) Memorials were presented from many Canadian societies, protesting against the interference of the British missionaries, 132; requesting a continuance of ministerial service from the United States, 132. (2) A letter from the British Missionary Committee was read, 132. (3) The Conference decided at first to continue the oversight of all societies in the Canadas except Quebec, 132; later, authority was given to the delegates to England to consent to a transfer of all Lower Canada, 132. (4) The British Committee agreed to the proposal, division ended, and the preachers of each pursued their labors without further interference, 132.

h. Upper Canada established as a separate Conference by the General Conference at Baltimore, 1824, 132-134: (1) Delegates to the Conference elected largely on the issue of whether or not lay delegates should be admitted to the Conferences, 132: The Genesee Conference was generally favorable, so did not follow the usual custom of sending the presiding elders, 133. This gave great offence to Henry Ryan, presiding elder of the Bay of Quinte District, 133. He began an agitation among the people against the "reformers," as he termed them, 133. The people delegated him and Breakenridge, a local preacher, to attend Conference and effect a separation, but they were refused Conference privileges, which gave further offence, 133. (2) The decision of Conference: That lay delegation was not expedient, 133; that instead of an inde-

pendent church for Canada, with a resident bishop, there should be a separate Conference, under the jurisdiction of the American bishops, 133, 134; Ryan and Breakenridge agreed to make this compromise for the sake of peace, 134.

i. The Church in Canada made independent of the American bishops by the General Conference at Pittsburg, 1828, 134-136: (1) The first Conference of the Canadian preachers met at Hallowell, 1828. A memorial was prepared and sent to each of the other Annual Conferences, setting forth reasons why they should be an independent church, 134. (2) The delegates appointed to the General Conference in 1828 were instructed to present the memorial prepared in 1824, and do all possible to effect a separation, because the Methodists were constantly maligned for being subject to the American bishops, 134; because their loyalty was constantly being questioned, 134. (3) Independence granted, 1828, 135. The arguments against independence: There was no constitutional right to make them independent, 135; it was the duty of Conference to preserve the integrity of the church, and this would be a dangerous precedent, 135. The arguments in favor of independence presented by Bishop Emory, 135, 136: That the first workers sent to Canada were sent as missionaries, 135; that when subsequent workers were needed Bishop Asbury asked for volunteers, not claiming the right to send men there as he had to places in the United States, 135; that, therefore, the compact was of a voluntary nature, and now that the Canadians wished it discontinued they had a right to ask for it, 136. The consent of Conference to independence given, 136.

II. The Methodist Episcopal Church in Canada (1828-1833), 136-142.

1. The arrangements for the government of the Conference in Canada and the societies under its charge made by the first Conference, which was held in the Township of Ernestown, October, 1828, 136, 137: a. Organized as an independent church under name, "The Methodist Episcopal Church in Canada," 136; b. elected Bishop Hedding as presiding officer, 136; c. resolved to adopt the discipline then in use, subject to the necessary local changes and additions, 136, 137; d. made provision for a General Conference, composed of all presiding elders who had

travelled the four years previously, 137; e. elected William Case general superintendent, pro tempore, until a bishop could be found (Bangs and Fisk had refused the position), 137.

2. Steps leading to a union with the British Wesleyans, 137-141:
    a. A committee of three was appointed by the first Conference (October, 1828), to correspond with the British Wesleyans, with a view to establishing friendly relations, 137.
    b. The British Wesleyans, feeling they were no longer bound by the agreement of 1820, sent workers into Upper Canada, 1828, 137. This action made it inevitable that collisions would occur between the preachers and societies, and would present a divided Methodism, 138.
    c. The general feeling that a union with the British Wesleyans would be in the interests of the work, 138.
    d. In 1831, Rev. E. Ryerson wrote to Rev. R. Watson, the principal secretary of the British Wesleyans, laying the whole matter before him, and giving the view of the Canadian preachers, 139.
    e. In 1832 the Missionary Committee in London sent Rev. Robert Alder as their agent and representative, 139; (1) he met the Mission Board at York and suggested a union of the two connexions for the evangelization of the Indian tribes and the new settlers, 139; (2) he was invited to attend the Conference at Hollowell, at which it was decided to recommend a union with the British Conference, 139, 140.
    f. In 1833, Rev. E. Ryerson was sent to England with the proposals for union from the Canadian Conference, 140; (1) the proposals were accepted; (2) two delegates, Rev. George Marsden and Joseph Stinson, were sent to Canada with authority to perfect the union, 140.
    g. The union consummated, 1833, 140, 141: (1) Addresses and reports were given by the delegates from England and by Mr. Ryerson, 141; (2) articles of union were considered and adopted, 141; (3) a special session of the General Conference was called to make the necessary changes in the discipline, 141; (4) the action of the General Conference was reported and union became a fact, 141.

III. The Wesleyan Methodist Church in Canada, 1833-1874, 141-155.

1. The union with the British Wesleyan Conference, 1833-1840, 141-150.
   - a. The unanimity of opinion and action of the majority, even though some had opposed the union, 141, 142.
   - b. The separation of some who organized on the old Methodist Episcopal plan, 142, 143 : (1) They objected to some resolutions relating to local preachers, which had been adopted at the Conference in 1834, 142. (2) They disapproved of the union with the British Wesleyans, 142. Discontinuing the ordination of local preachers, 142. (3) They met in convention at Belleville in the autumn of 1834 and discussed the situation, 142. (4) They met in the spring of 1835 to reorganize on the episcopal plan and form a General Conference, 142 ; this weakened the Methodist Church and gave politicians a chance to discredit Methodism, and especially Wesleyan Methodism, 143.
   - c. The steps leading to a separation with the British Wesleyan Conference in 1840, 143-150 :
     - (1) The dissimilarities between the English missionaries and the Canadian preachers, 143. (a) The English missionaries were brought up under different conditions, so were more conservative in their methods of work, more disposed to defer to the "powers that be," and were not altogether free from the spirit of condescension, 143. (b) The Canadian preachers had grown up with the country and the people, and like them were imbued with an intense dislike for irresponsible or autocratic authority in church or state, 143, 144.
     - (2) The attitude of the British Conference and the English missionaries with reference to the Clergy Reserves dispute : (a) At first they cooperated with the Canada Conference and The Christian Guardian in demanding equal rights and the secularization of the Clergy Reserves, 144. (b) After the rebellion of 1837 and the agitation before and after it, this attitude changed : The British Conference were so far off they could hardly be expected to understand the situation, 144 ; the English missionaries were used to submitting to authority and thought all was lost when the rebellion was suppressed, 144, 145.

(3) The attitude of The Guardian to constitutional reform, 145, 146 : (a) Stood for law and order and constitutional reforms by constitutional means against the revolutionists in 1837, 145 ; lost the confidence of the moderate reformers, 145 ; gained the bitter hostility of the radical element, 145 ; did not gain the support of the Government, 145. (b) Continued the agitation for reform as soon as the rebellion was over, 145 ; the opponents of popular rights threatened the Editor with personal violence, persecution and banishment, but he pursued his course secure in the confidence of his brethren who had re-elected him as Editor, 146.

(4) The action of the British Conference in the dispute, 146-148 : (a) Letters and verbal communications having passed between the Government and the London Committee they sent Robert Alder to investigate and adjust matters, 1839, 146 : He brought a letter eulogizing the Government and condemning the Editor of The Guardian; this was published in The Patriot, and copied and replied to in The Guardian, 147. He wrote other letters defending the action of the Committee, which were answered by Mr. Ryerson, 147. He presented at the Conference in Hamilton, 1839, resolutions expressing the view of the London Committee, 147 ; after three days' discussion and Ryerson's reply they were defeated by 55 to 5, and Ryerson was re-elected by an almost unanimous vote, 147. He represented his mission as successful, because Mr. Ryerson, not wishing to appear to discount him, had published in The Guardian that the differences and misunderstandings had been adjusted in an amicable spirit, and that the unity of the Church remained inviolate, 147, 148. (b) Sent a communication to the Conference of 1840, containing serious charges against Mr. Ryerson, 148 ; Mr. Ritchey moved a resolution repudiating Mr. Ryerson's course, 148 ; defeated by 51 to 9, after Mr. Ryerson had spoken in his own defence, though some had maintained that it would be best to drop the discussion, 148.

(5) The reply of the Canada Conference to the actions of the British Committee, 148, 149 : (a) A strongly-worded reply to the communication

was sent, but deprecating any interference with the Articles of Union, 148. (b) A deputation, consisting of Revs. Egerton and William Ryerson, was sent to England to lay the matter before the Conference, 148, 149.

(6) The reception of the Canadian delegation by the British Conference: (a) They were received with studied coldness, 149; (b) the resolutions of 1839, condemning Mr. Ryerson, were reaffirmed, 149; (c) several arbitrary demands were made, among others, that The Guardian should "admit and maintain all the acknowledged principles of the Wesleyan Connexion," with special reference to the principle "that it is the duty of civil government to employ their influence and a portion of their resources for the support of the Christian religion," 149.

(7) The dissolution of the Union, 1840: (a) The Canada Conference looked upon the decision of the English Conference as a virtual dissolution of the Union, 149, 150.

2. Independent of the British Wesleyan Conference, 1840-1847, 150-154:

a. The difficulties of the Canadian Church, 150: (1) Scarcity of men, 150; eleven itinerants withdrew at the special session of Conference, held in October, 1840, to consider the situation, 150; four more withdrew at the Conference in June, 1841, 150. (2) Abundance of work, 150; six Indian missions to be supplied, 150; eight domestic missions to be supplied, 150. (3) Scarcity of money, 150: The preachers made a subscription among themselves, 150; Rev. John Ryerson and Peter Jones were sent to hold missionary meetings for four months, 150; at the end of the year there was one-third more money than during any previous year, 150, 151. (4) Schisms, 151: The British Wesleyans had men and money, so started rival societies in many centres, 151; the British Wesleyans were among the enemies in the struggle for religious equality and a just settlement of the Clergy Reserves, 151.

b. The desire for union of the Methodist forces in Canada: (1) The possibility of it is discussed by leading men in England and Canada, while the Clergy Reserves dispute was still going on, 151, 152; Stinson, who had returned to England, wrote Ryerson in the autumn of 1843, that many leading men were desirous that the work should be con-

solidated, 151; Ryerson, when in England in 1844, corresponded with Stinson and Marsden, 152. (2) The delegation to the British Conference, appointed by the Canada Conference at Kingston, 1846, Revs. John Ryerson and Anson Green, 152; their reception, 152; the discussion of the proposals presented, 152, 153; the basis of union which was adopted, 153, 154. (3) The ratification of the basis by the Canada Conference, 1847: Dr. Alder was sent as President of Conference of 1847, with Rev. Matthew Ritchey as co-delegate, and Rev. Enoch Wood as Superintendent of Missions, 154; the new basis of union was discussed, and unanimously adopted at the Conference at Toronto in June, 1847, 154.

3. In union with the British Wesleyan Conference for the second time: (a) Methodism then entered on an uninterrupted era of prosperity, 154, 155.

IV. The Methodist Church of Canada, 1874-1884 (See Chapter X., pp. 215-221).

1. Formed by the union of: a. The Wesleyan Methodist Church in Canada; b. the Methodist New Connexion Church; c. the Wesleyan Church of Eastern British America.

V. The Methodist Church, 1884 (See Chapter X., pp. 222-238).

1. Formed by the union of: a. The Methodist Church of Canada; b. the Methodist Episcopal Church in Canada; c. the Primitive Methodist Church in Canada; d the Bible Christian Church of Canada.

CHAPTER VII.

HOW METHODISM CONTENDED FOR CIVIL AND RELIGIOUS LIBERTY.

I. The Attitude of the Government to Civil Liberty.

1. It did not recognize the principle of representative and responsible government, even after the object lesson of the American Revolution, until taught it by the Rebellion of 1837, 156.
2. Appeals to the British Government for redress of grievances in passing through the proper channels were counteracted by foes of constitutional reform in the Legislative Council, 165, 166.

II. The Foundation of the Struggle for Civil and Religious Liberty.

1. The Treaty of Paris, 1763 : a. Guaranteed to the French Roman Catholics the enjoyment of their language and religion, 157.
2. The Quebec Act, 1774 : a. Secured to the Roman Catholic Church its right to collect the accustomed tithes and dues, 157. b. Made provision for the encouragement of the Protestant religion and the support of a Protestant clergy by other tithes and dues, which were collected until 1821, when the Legislature of Upper Canada passed an Act prohibiting their collection, 157, 158.
3. The Constitutional Act, 1791, the real foundation of the struggle, 157, 158 : a. Provision made for the Government of the two provinces it created, 157. b. Provision for the maintenance of a Protestant clergy—the troublesome "Clergy Reserves Clause," 157 : One-seventh of the crown lands in both provinces were set aside for the support of a Protestant clergy, 157 ; authority given for the erection of parsonages and rectories of the Church of England, to be endowed from the lands, 157.

III. The Struggle for Civil and Religious Liberty, 158.

1. The leaders :
    - a. In defence of the Clergy Reserves : Bishop Strachan (1) was the son of Scotch Presbyterians, but became a bigoted Churchman, 158 ; (2) attained the position of Archdeacon of York, and, later, Bishop of Toronto, 158 ; (3) was resolute, energetic and untiring, and an astute politician, 158.
    - b. In opposition to the Clergy Reserves and for civil and religious liberty : Rev. Egerton Ryerson (1) was the youngest son of a United Empire Loyalist, 159 ; (2) was forced to leave home because he became a Methodist, 159 ; (3) worked his way in the District Grammar School—read works which unconsciously prepared him for his life work, 160 ; (4) supplied a circuit, 1824, 160 ; (5) was received on trial for the ministry, 1825, and sent to York circuit, a field embracing ten townships, so that it took one month, preaching twenty-five to thirty times, to make one round, 161 ; (6) was ordained as a deacon, 1827, 160 ; (7) was ordained as an elder, 1829, 160 ; (8) was appointed, in 1829, Editor of The Guardian, which soon became a powerful organ of public opinion, 160. Objects : Defence of Methodist

institutions and character, civil rights, temperance principles, educational progress and missionary operations, 160.

2. The first controversy between them, 160-168 :
    - a. Bishop Strachan on the aggressive : (1) The real issues at stake : The claim of the English Church to be established in every part of the British Empire, hence in Canada, and that, therefore, it alone alone had a right to the Clergy Reserves, 166 ; the implication that, granting the above claim, no Nonconformist body was a Church, 166. (2) Bishop Strachan's sermon (published in April, 1826): A sketch of the rise and progress of the Church of England in Canada, 161, 162 ; an attack on the character and standing of other denominations, especially the Methodists, who were said to be ignorant of what they preached, to be American in origin and feeling, and who were spreading disaffection to the civil and religious institutions of Great Britain, 162 ; an appeal to the British Government on behalf of the Church of England, as there was danger of republican principles being instilled by the teachers of other denominations, who came almost universally from the United States of America, 166, 167.
    - b. Rev. Egerton Ryerson on the defensive : (1) The Methodists felt some reply should be given, and persuaded young Ryerson to attempt the task, 162, 163. (2) The "Review of the Sermon published by Archdeacon Strachan" : A defence of the Methodists against unjust aspersions, proving that seven-eights of all teachers among the Dissenters were British-born subjects, 167; that only eight of all the Methodist itinerants were not born and educated in the British dominions, and that six of these were naturalized subjects, 167 ; that religious and political Dissenters in Canada were loyal to Britain, as shown by their part in the Revolutionary War, 167, 168.
    - c. The effect of this Review : (1) On the Methodists : They were jubilant to feel they had at last a champion, 164. (2) On the Church party : Astonishment that anyone should defend the Methodists, 164 ; dismay that their stronghold should be attacked, 164 ; anger that any should attack existing civil institutions, or question the exclusive rights of the Church of England, 164. (3) On Ryerson : He was so affected by the storm he created that he could not eat or sleep, 164 ; he felt he must continue

the fight or acknowledge defeat, so after fasting and prayer he determined to assume the aggressive and win both civil and religious liberty, 164, 165.

3. The second battle in the contest (precipitated by Bishop Strachan's chart and letter presented to the Principal Secretary of State for the Colonies), 168.
   - a. The purpose of the chart and letter, and his visit to England, 1827: (1) To have the Church of England recognized as the Established Church and endowed as such from the Imperial Revenues and the Clergy Reserves, 169. (2) To secure the extirpation of various sects, especially the Methodists, 170. (3) To secure absolute control of education, 170; he sought a charter and endowment for a university, 170.
   - b. The contents of the letter: (1) The teachers of the denominations, with seven exceptions, were from the United States, and gained their knowledge and sentiments from there, 169. (2) Further, the Methodist ministers were subject to orders from the United States, and nothing could prevent them rendering a large portion of the population hostile to the civil and religious institutions of Britain but a large increase of ministers of the Established Church, 169. (3) The influence of two or three hundred English Church preachers from England, supported from England, living with the people and gradually acquiring control of education, would train up loyal citizens, 169, 170.
   - c. The demand for an investigation of the statements made: (1) Public indignation was aroused at the slanderous attack on the Methodists and the appeal for aid to exterminate heresy, 170. (2) Petitions asking for an investigation were signed by 5,700 people, and laid before the Legislative Assembly, 170; a committee of five was appointed, who examined 52 witnesses and reported to the Assembly, 170, 171.
   - d. The address of the Assembly to the King, based upon the report which had been adopted. (1) That ministers of other denominations were not, for the most part, from the United States, and did not gather their knowledge and sentiments from there, 171. (2) That Methodist instruction was not disloyal, but tended to produce better men and better subjects, 171-175. (3) That an increase in the number of missionaries of the Church of England would not render the people more loyal, 171. (4) That

the tendency of the people was not toward the Church of England, the relative denominational strength being in this order: Methodists, Presbyterians, Roman Catholics, Baptists, Church of England, 171, 172. (5) That the people did not favor the establishment of the Church of England (or any church), 174, 175: Other denominations were stronger numerically, so it would be unjust, 175; there was a general aversion to an established church, so there would be lasting discontent, 175; there was no necessity for it, either for the ends of loyalty or religion, 173; because conscientious men would necessarily be counted criminal by the very fact that they would be opposed to one of the civil institutions of the country, 173, 174. (6) That the people did not wish the Clergy Reserves given to the Church of England, but used for educational purposes and internal improvements, 172-174.

e. The continuation of the struggle and the victories won: (1) In less than four years from the commencement of the controversy in 1826 the various religious bodies were permitted to hold land for churches, parsonages and burying-grounds, and their ministers were allowed to solemnize marriage, 165. (2) In 1850, after many attempts in Parliament, King's College became non-sectarian under the name of Toronto University, 176. (3) In 1854 the Clergy Reserves dispute was settled by the lands being sold for educational purposes, 176, 177: Public feeling had been intensified in 1835 by the erection and endowment of fifty-seven Church of England rectories, 176; Rev. E. Ryerson took to England, in 1833, a petition signed by upwards of twenty thousand persons against the Clergy Reserves monopoly, and the establishment of a dominant Church in Canada, 177. (4) The part Methodism played: She gained a prominence in the struggle over the Clergy Reserves because Ryerson, the champion of the rights of the people and the equality of the churches, was a Methodist; because both ministers and people were almost a unit in their opposition to an endowed State church, though the ministers never referred to the subject in sermons, 181; because of the influence of The Guardian and its Editor at the time of the Rebellion of 1837. Ryerson, when in England, 1836-37, in the interests of Victoria University, learned of the conspiracy of Papineau and Mackenzie, and addressed six letters to Hume and Roebuck, of the British Parliament, with whom the conspirators were corresponding, 177, 178. Ryerson, in his letter in 1833, published his impressions regarding public men, religious bodies, and the general state of the nation, thus giving offence to the revolutionary wing of the Reform party, who bitterly accused him, 178, 179. When the movement toward rebellion became more apparent, Ryerson openly advocated adherence to law and order, and to enlist in its defence, thus retaining the Methodists from joining in the rebellion, 180.

CHAPTER VIII.

A UNITED METHODISM.

I. Union Movements in General, 182.

1. The confederation of all the provinces in British North America, 1867 : "The Dominion of Canada," July 1st, 1867, 182.
2. The union of the various branches of the Presbyterian Church, 1875 : a. In 1861 two branches united, 183, 184. b. In 1875 all the Presbyterian forces united with the exception of a few isolated congregations, 184. c. Great progress has been made ever since, so that now she is numerically the second largest church in the Dominion, 184.

II. Steps Leading to a United Methodism.

1. To the union of three Methodist bodies in 1874, 183-188 :
    - a. The resolution of the Canadian Conference (Wesleyan Methodist) in 1866, which was reaffirmed in 1870 : (1) Expressed its conviction as to the desirableness and importance of union, 183. (2) Appointed a committee to confer with the committees, if any, appointed by other Methodist bodies, 183, 184.
    - b. The meeting in March, 1871, of a Joint Committee composed of all the union committees : (1) Affirmed the desirability of union, 184. (2) Recommended a basis of union covering the main points discussed in the committee, 184.
    - c. The action of the various Conferences with respect to the resolutions adopted by the Joint Committee in 1871 : (1) The Wesleyan Methodist expressed its

pleasure at the spirit of union displayed, 184 ; decided to refer the matter to a committee who should ascertain the opinion of the laity, as the movement was so intimately connected with their sympathies and privileges, 184 ; the quarterly meetings gave much more than the required two-thirds majority in favor of union, 185. Invited the Wesleyan Conference of Eastern British America to appoint a committee to meet one appointed by them, to consider the union of Wesleyan Methodism in British America, 185. (2) The Canada Conference of the Methodist New Connexion (commonly termed the New Connexion) heartily concurred in the invitation to the Wesleyan Conference of Eastern British America, 185, 186. (3) The other Methodist bodies: The resolutions of the Joint Committee, not being satisfactory to all the bodies concerned, some withdrew, leaving only the representatives of the Wesleyan Methodist and the New Connexion, 185 ; these, as we have noted above, invited the Conference of Eastern British America to join the union, although it was not represented on the Joint Committee, 185.

d. The progress of union during 1872-73 : (1) The Joint Committee met three times, 187 : A basis of union was reached, covering substantially the same ground as the agreement with the Conference of Eastern British America, 187 ; a report was prepared to present to the Annual Conferences in 1873, 187. (2) The Committee appointed by the Wesleyan Methodist, on the division of the Conference and the federal union of the Wesleyan Methodist Church in British America, prepared to report to its Conference, 187.

e. The final action of the Conferences concerned : (1) Wesleyan Methodist : Discussed, amended and adopted the report of its committee to consider the division of the Conference and the federal union of the Wesleyan Methodist Church in British America ; made provision for a General Conference with lay representation, if the laity of the two uniting bodies so desired, 187 ; divided the work in Ontario and Quebec into three Conferences, 187 ; made an arrangement for the transfer of ministers and various matters pertaining to the temporal economy of the Church, 187 ; received the report of the Joint Committee on Union, adopted it with some modifications in matter of detail, but nothing affecting fundamental principles, 187. (2) New Con-

nexion: Adopted the basis of union prepared by the Joint Committee, 187. (3) Wesleyan Conference of Eastern British America: Adopted the basis of union prepared by the Joint Committee, 187.

f. The consent of the parent bodies in England given to the union: The Wesleyan Methodist and Methodist New Connexion peacefully dissolved their relation to the parent societies in England, 187, 188, 208, 209.

g. "The Methodist Church of Canada" becomes a reality, 1874: A delegated General Conference of the three uniting bodies met in the Metropolitan Church, Toronto, September 16th, 1874, 188; adopted the basis of union, 188; read the formal sanction of the parent bodies in England, 188. Proceeded to adopt measures for the government of "The Methodist Church of Canada," 188.

h. The Divine approval of the union shown (1) by blessed revivals in many parts of the Connexion, 189. (2) By the increase which the six Annual Conferences could report at the end of the first quadrennium, 191: 134 ministers, 20,659 members, 221 Sunday Schools, 19,754 scholars.

2. To the union of all Canadian Methodism, 1884, 189-205:

a. The success of the union of 1874 revived in many minds, especially among the laity, the desire that all Methodism might be united, 189.

b. The negotiations of the four Methodist bodies in Hamilton, September, 1882:

(1) The occasion: (a) The General Conference of the Methodist Church of Canada was meeting there, 190. (b) The General Conference of the Methodist Episcopal Church in Canada was meeting there, 190. (c) The union committees of the Bible Christian and Primitive Methodist Churches assembled at the same date for conference with the other bodies in the interests of union, 190.

(2) The meeting of a joint committee of the four bodies: (a) The discipline of the Methodist Church in Canada was accepted as a basis of union, 191. (b) The decision reached: There was no difference of opinion in regard to doctrine, general rules, and the usages and constitutions of the lower courts, 191. Mutual concessions would be necessary on some other points: The Methodist Episcopal Church attached great importance to superintendency,

191 ; the Primitive Methodists and Bible Christians wished lay representation in the Annual Conferences, 191.

(3) The action of the General Conference of the Canadian Methodists with reference to the report of the Joint Committee, 191, 192 : (a) Accepted the principle of lay representation, provided no change is made in regard to the examination of ministerial character or the composition of the Stationing Committee, 191. (b) Accepted the principle of an itinerant general superintendency, " provided the duties and powers of the office are so defined as to prevent interference with the duties and powers of Annual Conference officers or of Church courts," 192. (c) Appointed a committee of forty-two members to meet the committees of the other churches in the City of Toronto on the last Tuesday in November, 192.

(4) The meeting of the Joint Committee in the Carlton Street Primitive Methodist Church, Toronto : (a) The officers elected : Bishop Carman, Chairman ; Dr. Sutherland, Secretary, 192. (b) The character of the deliberations : a spirit of conciliation made it possible to reach a unanimous decision on all points, even where there were differences of opinion, 192. (c) The result of the deliberations : a distinct basis of union was formulated covering doctrine, general rules, ordinances, church government, church property, church funds, book and publishing interests, educational interests and sundry miscellaneous recommendations, 192, 193. This basis was printed and published throughout the several Connexions for endorsation by the Quarterly Boards and Annual Conferences, 193.

(5) The decision of the Quarterly Boards : The laity in February, 1883, gave an overwhelming majority in favor of union, 193.

(6) The decision of the Annual Conferences of the Methodist Church of Canada, where, because of the attitude of many ministers, it was feared the union might be lost, 193-197 : (a) Montreal Conference, meeting at Ottawa, May 30th, 1883, adopted the basis by a majority of 15 votes out of a total of 117, 194. (b) London Conference, meeting at St. Catharines, June 6th,

1883, rejected the basis by a majority of 13 votes out of a total of 189, 194. (c) Toronto Conference, meeting at Peterboro', June 13th, 1883 : The importance of its decision, because of the action of the other two central Conferences, and the fact that the Maritime Conferences, who did not feel the evils of division so much, would be much influenced by the decision of the central Conferences ; the majority for union, after a long and well-sustained debate, stood 137 to 37, 195-197. (d) Nova Scotia, New Brunswick, Newfoundland and Manitoba Conferences gave majorities in favor of union, 197.

(7) The decisions of the Conferences of the other uniting bodies : All adopted the basis of union, 197.

(8) The action of the special session of the General Conference of the Methodist Church of Canada, called to "give effect to the union," 198-204 : Met in Bridge Street Church, Belleville, August 29th, 1883, 198 ; an amendment to the basis was moved by Dr. John Williams, and seconded by Rev. William Williams, 199, 200 ; the whole question was again debated with unequalled skill for five days, 200-203 ; the majority in favor of union was 123 to 38, 203.

(9) The uniting bodies became "The Methodist Church" at the first united General Conference, which met in Belleville, September 5th to 19th, 1883, 204, 205 ; called to adopt a constitution and formulate a discipline for the united Church, 204 ; elected two General Superintendents, Dr. Rice for a term of eight years, and Dr. Carman for a term of four years, 205.

(10) The prosperity of the Methodist Church since union, 205.

CHAPTER IX.

THE FOUNDING AND DEVELOPMENT OF METHODIST MISSIONS.

I. The Founding of Our Missions—When the Church was Founded, for Methodism is Essentially Missionary in Spirit, 206.

1. The spirit of intense evangelism gave the first impulse to her work, 206.

2. Her battle-cry has been and is, "Christ for the world and the world for Christ," 206.
3. The Church in Canada is the outcome of missionary zeal ; no plans were formulated, but men were constrained by the spirit to preach and the Church resulted, 206, 207.
4. The organization in 1824 of the Missionary Society of the Church in Canada was further proof of the missionary spirit, 207 : a. The conditions at that time : Upper Canada was just emerging from a wilderness condition, 207 ; settlements were few and far between, 207 ; population was sparse, 207 ; the settlers were poor, 207 ; Methodism was a despised sect, being under foreign jurisdiction, 207, 208. b. The income, force and territory reached in 1824 and 1905, 208 : Then there was about $140 income—now over $385,000, 208 ; then two or three men were trying to reach some of the scattered bands of Indians—now over one thousand men and women are scattered over half a continent and into the regions beyond, 208.

II. Development.

1. Domestic missions (includes missions to the English-speaking people in the Dominion, in Newfoundland and in the Bermudas), 209-217.
    - a. The first work : (1) The itinerants went through the wilderness, guided by the blazed trees in the forests, often sleeping out of doors, preaching in schoolhouses, settlers' cabins, or in the open air, 210.
    - b. The first Forward Movement—opening up of work in British Columbia, 1856 : (1) The feeling in Upper Canada that something should be done for the settlers in the region of the Rockies : Little was known of the country, no railroads, telegraphs, nor bridges—reached only via New York and the Isthmus of Panama, 210, 211. Rev. Dr. Wood, Superintendent of Missions, wrote to the Mission Board in London, laying the matter before them, especially the spiritual need of British Columbia, 211. The Mission Board in London at once appropriated £500 to opening up work in British Columbia, and over a dozen ministers in Canada volunteered to go, 211. (2) The opening of work in British Columbia, 1858 : Four ministers sent from Upper Canada—Rev. Ephraim Evans, Edward White, Ebenezer Robson and Arthur Browning, 211. (3) The development of the work : At first very

slow, owing to sparseness of settlement, 212 ; at present a Conference of 87 ministers, 7 districts, 105 circuits and stations, 6,878 members and 9,184 scholars in the Sunday Schools (including the missions to the Indians, Japanese and Chinese), 212.

c. The opening up of work at Fort Garry, 1868 : (1) The field : The Hudson's Bay Company, not wishing settlers to enter, had spread discouraging reports, 212. When it became part of Canada, in 1868, settlers from the older settled parts began to settle around Fort Garry, so the Missionary Society felt it must begin work among them, 212, 213. (2) The first worker—Rev. George Young, D.D.; his position and influence in Toronto, 213 ; the work he opened at Fort Garry—laying foundations for the future, 213, 214. (3) The difficulties to be encountered—the Red River Rebellion, 1869-70 : Cause, leader, plan of campaign, settlement under Colonel Wolseley, 214-216. (4) The development of the work : Slow at first, but more workers were sent when the rebellion was over, 216. The first Missionary Conference, 1872—all the workers among the Indians and English met the deputation from the Board of Missions and were greatly encouraged, 216. The increase of population and workers since the completion of the C. P. R., 1886, 216, 217. The present strength of Methodism : 3 Conferences, 250 ministers and probationers, over 22,000 members, 217. The present problem, 217.

2. French missions, 217-219 :
   a. The need : (1) There are over one and a quarter millions of people, almost all Roman Catholics of the most thoroughly organized and aggressive type of Romanism to be found in the world, 217. The Church can collect tithes and levy church-building rates, 218 ; the bishops control education, 218 ; the whole machinery is used to maintain the use of the French language and inculcate the French national spirit, 218 ; evangelical truth is unknown, 218.
   b. How the need is met : (1) By other evangelical churches—nearly all have missions among them, 218. (2) By the Methodists : Evangelistic work : numerical results not great, because of removals to escape persecution, 218. Educational work : The French Methodist Institute at Montreal, 218, 219.
3. Missions among the Orientals in British Columbia, 219, 220 :
   a. The prejudice against them : (1) Fostered by labor

organizations, 220 ; (2) lessened by their conversion to Christianity, and then they make good citizens, 220.

   b. The work among the Chinese, 219 : (1) The opening of the work : The attention of the Board drawn to the spiritually destitute condition of the thousands in British Columbia by Mr. John Dillon in 1884, 219 ; the beginning of the work in Victoria, 1885, a series of providences having opened the way, 219. (3) The development of the work : Commodious mission buildings have been erected at Victoria, Vancouver, New Westminster and Nanaimo, 219 ; many converts have been won to Christianity and a permanent work has been established, 219.

   c. The work among the Japanese, 219, 220 : A work has been established and efficient native workers have been raised up, 219, 220.

4. The mission in Japan, 220-222 :

   a. The opening of the work, 1873 : (1) Dr. Punshon and others argued that to open a foreign mission would quicken the missionary spirit and deepen spiritual life at home, 220. (2) Japan was chosen for our first foreign mission : It had just permitted the entrance of foreigners, and missionaries of other societies were entering, 220, 221 ; the edict against Christianity was not yet removed, so those who volunteered took their lives in their hands, 221.

   b. The first workers, Drs. Cochran and Macdonald, and their work : (1) Difficulties were surmounted, 221 ; (2) prejudices and superstitions were allayed, 221 ; (3) the confidence and sympathy of the people were gained, 221 ; (4) most successful methods of work were adopted—testimony of a Protestant Episcopal missionary, 221, 222.

   c. The development of the work : (1) In 1889 the Japan Conference was formed, 222 ; (2) at present there are 5 districts, 28 circuits, with many outstations, and a membership of 2,965, 222.

5. The mission in China, 222-224 :

   a. The opening of the work in 1892 : (1) The growing desire to extend our foreign mission work, 223. (2) The providential leadings to China, 223. (3) The selection of the field—Sz-Chuan in West China, 223. (4) The appointment of the pioneer workers : By the General Board—Rev. V. C. Hart, D.D., Rev. George E. Hartwell, B.A., B.D., O. L. Kilborn, M.A., M.D., and D. W. Stevenson, M.D., 223. By the Woman's Missionary Society—Dr. Retta Gifford and

Miss Brackbill, 223. (5) The centres of operation—Chentu and Kiating, 224.

b. The difficulties: (1) The riots of 1895: The work interrupted for a time, 224; much property destroyed, 224. The Boxer uprising, 1900: The work interrupted for one and one-half years, 224; property left intact, 224.

c. The present force of workers: (1) Under the General Board, 13, 224; (2) under the W. M. S., 12, 224.

d. The departments of the work: (1) Evangelistic, 224; (2) medical—three hospitals, 224; (3) educational—an excellent printing and publishing house, 224.

e. The great need at present: (1) More workers, 224; (2) a college, 224.

CHAPTER X.

OUR WESTERN HERITAGE.

I. Its Discovery—Our Moral Crisis.

1. The danger of sudden wealth to individuals and nations. Few have sufficient stability of character to withstand its temptations, 226: a. Regarded as a talent to be faithfully administered, it brings blessings, 226; b. regarded as a personal possession to be hoarded or selfishly expended it becomes a snare and a curse, 226.
2. Our moral crisis because of the sudden realization of our wealth in the North-West: a. A generation ago it was looked upon as only fit for the Indian and buffalo; a land of swamp and muskeg, with a climate too rigorous and a summer too short for its prairie stretches to be of value, 227. b. Only in the late sixties did any visit it but the fur-trader and the adventurous traveller, 227.

II. Its Development.

1. The first steps toward its development: a. A few settlers, chiefly from Ontario, settled around Fort Garry in the late sixties, 227. b. It was purchased from the Hudson's Bay Company and became part of the Dominion in 1868, 228. c. Our Church, seeing the possibilities of the future, sent Rev. George Young out in 1869, 228. d. The C. P. R. was built, 1881-1886, to connect it with the other provinces and thus make rapid development possible, 228.
2. Some things which tended to hinder its development: a. Information regarding it reached the old land very slowly, and was received with indifference or in-

credulity, 228, 229. b. The climatic conditions seemed adverse, because the early settlers could not at once adjust themselves to the existing conditions, 229. c. The rebellions of 1870 and 1885 frightened many would-be settlers, 229.

3. The present progress : a. The Government is seeking emigrants, 229, 230 : By sending agents to Great Britain, Ireland, the Continent and the United States, 229 ; by scattering information broadcast, 229 ; by sending lecturers here and there, 229 ; by securing the aid of the press wherever possible, 229. b. Groups of emigrants are coming to us of every nationality, and are sending for their friends as soon as the advantages are experienced, 230.

III. Its Unparalleled Resources.

1. In parts available for cultivation, 230, 231 : a. In New Ontario—vast unpeopled stretches, 230. b. In the regions beyond Ontario : enough land to support fifty millions and provide foodstuffs for all the other nations, 231 ; produces now one hundred million bushels of wheat, and will soon be the acknowledged granary of the world, 231.
2. In parts unsuitable for cultivation (such as the Arctic Circle, the barren lands west of Hudson's Bay, the rocky and unproductive portions of Keewatin and the mountain chains of British Columbia): a. Wealth of minerals, 231 ; b. wealth of forests, 231 ; c. wealth of the inexhaustible fisheries, 231 ; d. hidden wealth not yet discovered, 231.
3. Because of its favorable climate, 231, 234 : a. The temperature is higher than in other countries so far north, because the isothermal line may vary 10 degrees, not being stationary like a parallel of latitude (illustration): Altitude affects the temperature and our Canadian Rockies are much lower than further south (examples), so that the difference in altitude between Wyoming and the Mackenzie basin is equal to 13 degrees of latitude, 232, 233. The Japan current affects our west coast, and as the mountains are lower further north the effects extends inland, 233. The Chinook winds in Southern Alberta makes it a splendid ranching country, where no stable accommodation is needed, 233. b. The long days afford abundant light, so that crops mature more quickly, 233, 234.

IV. Its Problems—Political, Social and Religious.

1. Because of its wealth : a. Famine is impossible unless

God chastens, 234. b. Wealth is yearly increasing as more land is being tilled by the incoming settlers, 234. c. History shows that an increase of wealth means an increase of luxury, and that means moral corruption and decay, 235.

2. Because of its population : a. Many nationalities, speaking many tongues, are represented, 235. b. Vast num- of entirely illiterate people are reinforced each year : Ignorant of the first principles of civil liberty and the duties of citizenship, with strong religious prejudices, ignorant of Scripture truth, with low moral standards, with few aspirations beyond enough to eat and drink and wear, 235. c. Even the better class of emigrants if left without the Gospel, will deteriorate and fall into irreligious ways, because of the loneliness of the prairie and of the absence of the reforming influences of family life, 235, 236.

V. Its Challenge to the Church.

1. To oppose the almost universal tendency to worldliness and irreligion, 236.
2. To hold constantly before the people lofty, yet attainable, ideas of civic righteousness and social morality, 236.
3. To teach that life is more than material satisfaction, 236.
4. To guard the sanctity of the marriage tie and the day of rest, 236.
5. To establish and defend free churches and free schools, 236.
6. To vindicate the authority and worship of Jehovah as the only guarantee of national security, 236.

CHAPTER XI.

MISSIONARY WORK AMONG THE INDIANS.

I. The Place Indian Missions Have Occupied in the Work of the Church.

1. The evangelization of the Indian tribes has always appealed strongly to the sympathy and zeal of the Church, 237.
2. Work was started among them at an early date, 237.
3. Some of the best men have been identified with this work : Egerton Ryerson, William Case, Peter Jones, the McDougalls (father and son), James Evans, Henry Steinhauer, Thomas Crosby and others, 237.

II. Work Among the Six Nation Indians on the Grand River Reserve.

1. Who they were: A group composed of six bands, the Cayugas, Delawares, Senecas, Tuscaroras, Onondagas and Mohawks, numbering in all about two thousand, who were given a tract of land on the Grand River as a reward for services rendered the British Government during the Revolutionary War, under Captain Joseph Brant, 237, 238.
2. Their religion: All were pagan but the Mohawks, who were nominally Church of England, but were really more degraded than the pagan tribes, 238.
3. Some early workers among them:
    - a. Alvin Torry: (1) Was appointed to minister to the whites on the Grand River Mission, 238. (2) His heart was touched by the spiritual destitution of the Indians, 238: He held services at intervals among the Delawares with encouraging results, 238; he also preached to the Tuscaroras and Mohawks, who seemed pleased with his visits, 238; he organized the first Methodist class-meeting among the Indians in the home of Chief Davis, 240; Peter Jones and his sister were members, 240; there were some wonderful displays of saving power, and on Torry's return from Conference twenty were admitted as members of the society, 240; another society was organized in a different part of the reservation as a result of a gracious revival among both whites and Indians, 240; he preached, with satisfactory results, to the Indians on the Grand River, 1825, 242; accompanied by Peter Jones, he visited the Indians on the Thames, 242, 243.
    - b. Edward Stoney, a Methodist local preacher: Even before Torry came he held prayer-meetings, and even preached in the home of Chief Thomas Davis, who himself read the Church prayers and the Scriptures to his neighbors, 238, 239.
    - c. Seth Crawford: (1) A pious young man from the Eastern States, who felt he must give his life to evangelizing the Indians, 239. (2) Unexpected providences led him to the Mohawks on the Grand River: He told them he had come to learn their language and teach their children, 239; they consented that he might live with them and fare as they did, 239. (3) After his coming the first awakening occurred, at which Peter Jones was converted, 239, 240.
    - d. Peter Jones: (1) His ancestry and education, 239.

(2) His conversion, 239, 240: In 1823 he met Seth Crawford and heard Edmund Stoney preach on the new birth, 239; later, with his sister he attended a camp-meeting on the Ancaster circuit and was converted, 239, 240. (3) His work: Preached to the Indians and whites on the Credit, 1825, at the time the Indians had come to meet the Indian agent, 241; interpreted for Alvin Torry, who preached to the Indians on the Grand River on their return from the Credit—Torry's testimony to his worth, 242; accompanied Torry when he visited the Indians on the Thames River, 242, 243; addressed the Conference in 1825, when the first report of the Missionary Society was given, 243; visited the Indians in the Bay of Quinte region on the invitation of Elder Case, 243; went with Rev. John Ryerson, in 1841, to hold missionary meetings throughout the Connexion, in order to get funds to carry on the work after the dissolution of the union with the British Wesleyan Conference in 1840, 150, 151.

III. Work Among the Mississaguas.

1. At the camp-meeting held at Mount Pleasant, near Brantford, 1825, 241, 242: Great numbers were transformed from the deepest degradation to the best of Christians, 241; from the precarious livelihood of hunting and fishing to that of settled farmers, 241.
2. At their annual meeting with the Indian agent, 1825: a. On the River Credit, thirteen miles west of York. On Sunday Peter Jones preached to an audience of three hundred whites and Indians, with marvellous results, 241. b. On the River Humber, one mile west of York: Bishop Strachan accompanied Colonel Givens, the Indian agent. He heard the children sing and read, 241; he advised them to settle on their lands at the Credit, and promised them Government aid, 242; he prayed with them, 242.
3. At their settlements on the Credit: It became a noted Methodist mission, and remained so until they moved to the New Credit, on the Six Nations' Reserve, 242.

IV. The Extension of the Work.

1. Among the pagans on the Grand River: As the result of services on the return of the Indians from the meeting at the Credit: Torry preached, with Jones as interpreter, 242; forty-five were converted, 242.
2. Among the Indians on the Thames: a. John Carey, a pious school-teacher, invited Torry and Jones to visit

the tribes on the Thames, 242. One tribe, known as the Moravians, had a Moravian missionary residing with them, 242. Some were remnants of the Delawares, who had been taught by David Brainerd, and some Moravian missionaries from the United States, 242. The remainder were pagan, 242. b. Torry and Jones travelled sixty miles through the wilderness, and spent five days with them, with scant food and little sleep, 243. c. Through subsequent visits the Gospel was introduced by degrees, 243.

3. Among the Indians of the Bay of Quinte District: a. Elder Case, who was deeply interested in the evangelization of the Indians, was appointed to the Bay of Quinte District by the Conference of 1825, 243. At this Conference the first annual report of the Missionary Society was given, Chief Davis and Peter Jones gave addresses, and the brethren had reason to rejoice because a great and effectual door unto the heathen had been opened, 243. b. In the winter of 1826 Case invited Peter Jones and Chief John Crane to visit the Indians in the vicinity of Belleville and back of Kingston, 243. c. Jones repeated his visit in the spring: As a result of services held, Case baptized twenty-two Indian converts, while, perhaps, fifty others were earnestly seeking the Lord, 243; among the converts was John Sunday, who became a faithful and useful missionary among his people, 243. d. The work strengthened after the first union with the British Conference, 1833, and still further when the second union was formed in 1847, 243, 244.
4. In the North-West—a great forward movement after the second union with the British Conference in 1847: a. Missionaries at Norway House and Oxford House in the Hudson's Bay Territory, 244: James Evans at Norway House founded one of the most successful missions in the whole field, 244; invented the syllabic characters, so that an Indian of ordinary intelligence can learn to read the Scriptures in two weeks, 244. Other workers in these regions: Charles Stringfellow, Henry Steinhauer (father of R. B. and E. R. Steinhauer, two of our own missionaries at present), Robert Brooking, George McDougall, E. R. Young, John Semmens and others, 244. b. Missions near the Rockies: Robert Rundle opened work among the Mountain Stonies with blessed effect, 244; Thomas Woolsey and Henry Steinhauer labored among the Crees, 244; George and John McDougall soon entered the same field, 244. c. The result of the missionary efforts: The same re-

sults as in British Columbia (See 5, e., below); an advance in intelligence, in morality, in loyalty and in the arts of civilized life, 248 ; not a single Methodist Indian joined the rebellions headed by Riel, 249.

5. In British Columbia : a. The missionaries to the white people—White, Robson, Browning and Pollard—did what they could, but their time was occupied with their special work, 244. b. Some pious laymen in Victoria interested themselves in some degraded tribes and won a few to a better life, 244, 245. c. Thomas Crosby went as the first missionary to the Indians in British Columbia, 1863, 245-248. Answered the appeal of Edward White, which appeared in The Guardian, borrowed money and went, 245. Opened work among the Flatheads at Nanaimo. Taught the children in the schools, 245 ; spoke to the adults as he had opportunits, learning first the Chinook, an easily acquired but wretchedly poor jargon, and later the difficult Flathead tongue, 245 ; was instrumental in the salvation of many Indians, among them, David Sallosalton—his gifts, work and triumphant death, 245, 246. Opened work at Port Simpson : Why the work was started : Some Indians on their way from the salmon beds on the Fraser or the hop fields of Oregon, were converted in a meeting of some laymen, and begged for a missionary, so Crosby volunteered to go, 246. Where Port Simpson is—about seven hundred miles north of Victoria, 246. The work accomplished : A church built : Crosby told them why he had come and that they must have a house in which to worship the Great Spirit ; they contributed to the amount of $400, and the Mission Board supplied the rest, 246, 247. A great revival, scores were converted, and the news spread along the coast and others came, 247. Subsequent revivals, even during the absence of Mr. Crosby ; the young men carried the Gospel to other villages, 247, 248. d. Permanent missions have been established at other points, 248. e. The results of missionary efforts : Tribal wars have ceased, heathen villages have been transformed into Christian communities, the potlatch and immoral dances have been displaced by Christian services, 248, 249.

V. The Present Statistics of Indian Missions, 1905 :

66 Indian missions, 37 missionaries, 13 assistants, 31 teachers, 9 interpreters, 6 industrial institutes and boarding schools, with 500 pupils, besides the ordinary day schools, 5,084 Church members, 249.

CHAPTER XII.

A MISSIONARY MESSAGE TO THE YOUNG PEOPLE OF CANADIAN METHODISM.

NEVER FORGET—

I. That the Word of God Shall Stand Forever, a Sure Foundation for Our Faith, 250, 251.

1. In spite of the assaults of sceptics: a. who assume that it is not the revelation of God's will to men, but an ordinary book with no supernatural elements, 250, 251; prophecy and miracle ruled out, 251; everything not explainable on natural grounds regarded as fraud and fiction, 256. b. Whose chief premises a century ago are now utterly discredited, 251.
2. In spite of the attitude of the so-called "higher criticism" of to-day, 251: Their premises, where not true, will soon be discredited, 251.

II. That God's Never-changing Purpose is to Establish on Earth a World-wide Kingdom of Peace and Righteousness, 251, 252.

1. This kingdom was typified in the history of Israel, and shadowed forth in the visions of the prophets, 251, 252.
2. This kingdom began to take definite shape with the advent of Jesus, 252: a. Its laws were clearly enunciated, 252. b. Its leading characteristics were boldly outlined, 252.

III. That God's Purpose and Plan is that the Kingdom Shall be Self-Propagating, 252, 253.

1. Therefore the Church is radically, essentially and altogether missionary, 253.

IV. That Disobedience to This Plan of Self-propagation Means Spiritual Poverty, Barrenness and Death; Obedience Means Abounding Spirituality and "Real Success," 253, 254.

1. Be careful that increase in numbers, wealth and fashion be not mistaken for real vitality, 254.

V. That the Spirituality and Success of a Church may be Measured by Its Missionary Spirit and Enterprise, 254, 255.

1. All history shows that every great spiritual awakening has been followed by increased missionary activity, and

conversely, 254, 255 : a. The third century is noted for the construction and reconstruction of doctrine, but was self-centred, so its chief legacy to us is an unpreachable theology, 255. b. The sixteenth century is noted for church reform, but it also was self-centred, so its legacy to us is a party spirit, 255. c. The eighteenth century is noted for its spirit of intense evangelism, which becomes mightier as the years go by, 255.

VI. That Christ Demands an Utter Surrender of Ourselves and Our Possessions to Him and to His Plan for the World, 255, 256.

1. A surrender of ourselves : a. Not in word only but in deed, so that we will follow Him in daily service, confess him at all hazards, undertake whatever He commands, forsake friends and home, kindred and country if He so require, 256.
2. A surrender of our possessions ; not looking upon ourselves as owners, but as stewards, 256.

VII. That Earnest, Persistent Prayer is a Mighty Force to Hasten the Coming of the Kingdom, 256, 257.

1. In individual lives, 257.
2. In universal society, 257 : a. It may be that the kingdom may not fully come in the individual life until His will is done on earth as it is in heaven, 257. This should give a new significance to our prayer-life, and we will plead not for money, but for **power,** and then the money will come and men and women will be eager to tell the story, so that the kingdom will permeate universal society, 257.

VIII. That Our First Duty is to Do with Earnest Purpose the Work that Lies Nearest, 258-261.

1. This will correct false notions regarding the work of a foreign missionary, 258.
2. This will influence our lives, so that when He comes we will be doing the work He has entrusted us with (illustrations), 259-261.

BOOKS OF REFERENCE.

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